

# THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



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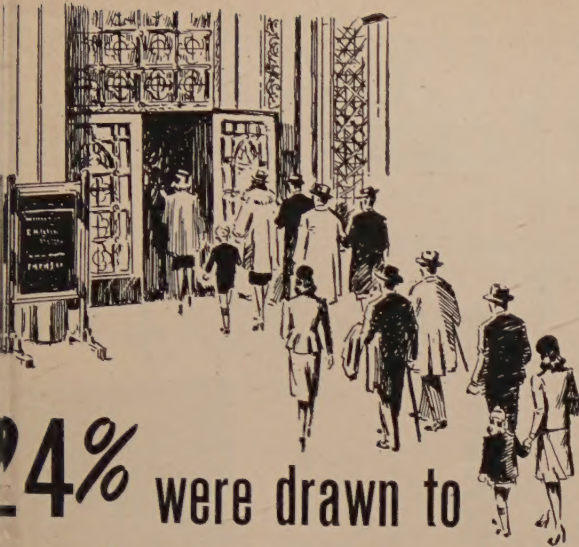
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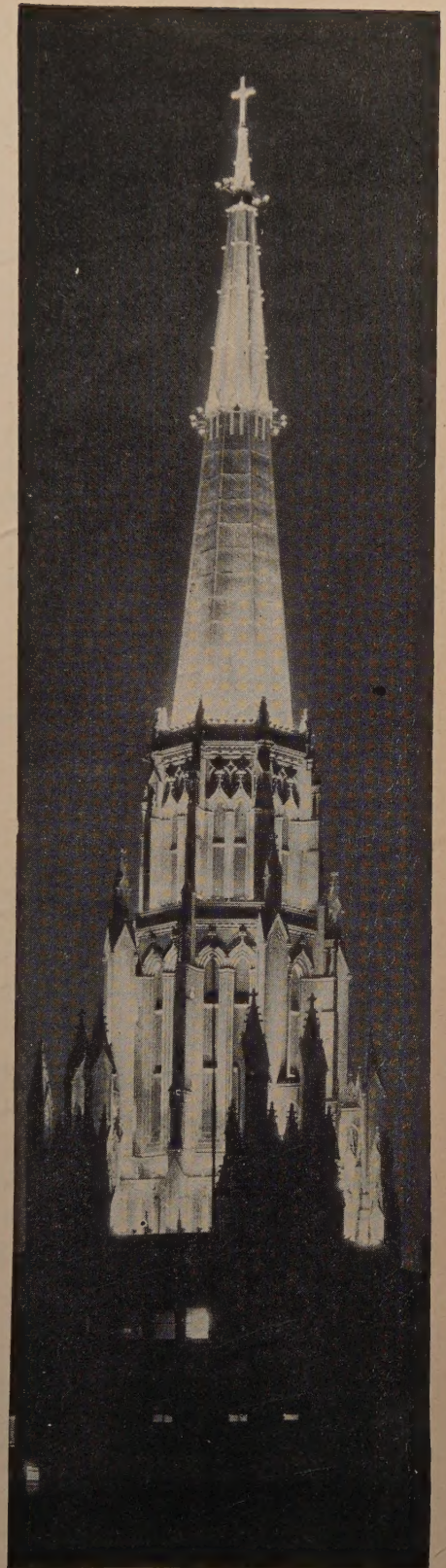
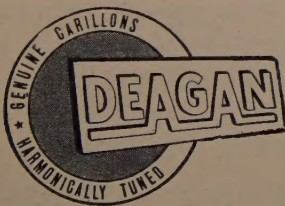
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# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*



*We thank Thee, God, at Christmas  
time*

*Thou turn'st us all away  
From grinding gears and steel and  
stone*

*To stars and sheep and hay.*

*From politics and knavish tricks,  
From deeds which make us rife,  
From marts of trade, and pomp's  
parade  
To a dimpled baby's smile.*

*Help us, O God, at Christmas time,  
While holy bells do ring,  
'Mid jarring sounds and bedlam  
cries  
To hear the angels sing.*

*'Mid force and fist and cloudy mist  
We need Thee from above,  
With a new found peace, and sin's  
release  
In a Christ child's tender love.*

—W. T. H.

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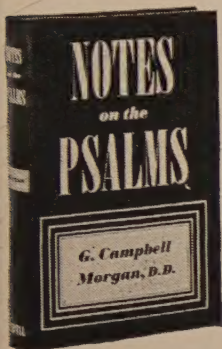
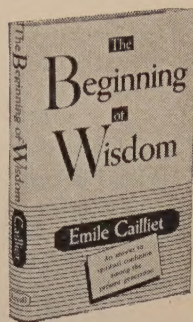
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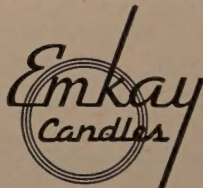
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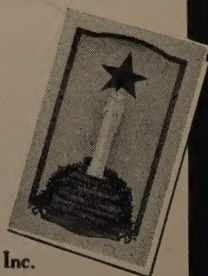
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# Christmas

PROF. DAVID E. ADAMS

RELIGION," Reinhold Niebuhr, once said, "is the spirit of childhood eternalized." Never are we more highly aware of the truth of that statement than in quiet moments, we meditate upon the real truth and meaning of the Christmas season. Paradoxically enough, we have very few opportunities for doing this. We are so engrossed with the pressure of an ever-growing traditional outward observance that we take little any time to think seriously of the meaning of what we are trying to do, and to ask ourselves how far the trappings of the Christmas season express anything of the underlying significance of the birth of Christ. We have grown thoroughly accustomed to commercializing sentiment on every occasion that again and again we lose the more tender and intimate meaning of times and seasons which ought to mean the deepening and hallowing of sacred relationships that underlie the life of our homes. It is not enough to say to one who is dear to us, "I love you;" but we must say it with flowers; we must say it with candy; we must say it with a very conceivable gim-crack and jaw-gaw that the fertile mind of men can invent; we must even say it with bakery products and automobile accessories. We must save months, in order to be ready to participate in the hectic exchange of largely meaningless memorbrances," with which we have the presumption to suppose that we are dignifying the anniversary of the birth of the founder of our race. It would be ridiculous were it not for the magic. And yet I venture that in all the avalanche of Christmas cards we search with greater interest for the occasional personal note in which some real friend has taken the time to say from his own heart, a word of affection and remembrance, which has not been displayed upon a counter, or bought with a price, but which is intended for our eyes alone, and expresses that love which is after all one of the truest manifestations of the meaning of Christmas.

The first Christmas was not like all this. Silence brooded over the countryside. There

was darkness save for the faint light of the stars. Sleep rested upon the crowded inn at Bethlehem. A single smoky lamp burned in the stable. The drowsy cattle stirred restlessly in their stalls. The close air hung heavy with the aromatic fragrance of the hay. In one corner there sounded suddenly the thin cry of a little child, where a rough-clad man bent anxiously over the prostrate form of a woman. And far off on the hillside lay a little group of shepherds, looking up at the stars and dreaming of one who, the prophets had said, would lead the world to peace.

Contrast that quiet scene with our crowded streets, our gaudy lights, our crowds of weary shoppers and harassed tradespeople, our hectic round of parties and entertainments. For more and more these days we are feeling the need of getting back to the simpler and sweeter realities which we know belong to religion, if we can but find them. And where shall we go to find them if not to the words and the life of the Child who was born on Christmas day. For it is He who has given us the simplest and the greatest truth in all the thought of the ages. This clear-thinking young man, meditating on the life of humanity as He saw it in His village home and community, conceived the idea that the love which He felt to be the essence of His own relation to God could somehow be so interpreted and expressed in the way people treated others, so translated into living acts, as to transform the whole fabric of society into something far more beautiful and inspiring than even the great prophets had dared to dream.

Jesus set a little child in the midst of them and said, "Except ye become as little children" . . . The child was the symbol of the attitude which He sought to have men take toward one another and toward God. He desired to have men understand that we all live as children in the family of God the Father. We know from our experience that if the atmosphere of a home is right, the children go out from it sympathetic, kind, helpful and understanding. But if the home atmosphere is wrong, the children go out quarrelsome, unruly, unkind and thoughtless. Now, we as Christians claim our



place as children in the household of God. The atmosphere of His household is always that of love. If we are true to that relationship, our lives will show it.

The very early Christian writers who have recorded the life of Jesus for us, have, with a true instinct, preserved the simple stories of His birth, as essential to a real understanding of the meaning of His life and teaching. For it was a true instinct which identified the beginning of the Christian faith with the coming of a life—the one universal, inscrutable miracle which eludes all men's efforts at explanation; the one unfathomable mystery which defies the utmost skill of all the sciences, the one ineffable event in which, out of the silence and the mystery of the unknown, God—Creator—speaks, while men stand by and hold their peace, lest they lose the distant, faint, unearthly song of angels far among the stars.

That is the one point in human experience where even today humanity stands with bowed head before the manifestation of the divine. It was a true instinct which caused the historian of the Christian faith to root Christianity in that divine event which marks the real beginning in each case of what in the fullest sense we call a home.

One Christmas morning years ago, I was walking up the street. Down the street came flying a small boy, breathless, full of excitement. At the same moment I heard quick steps behind me, and another youngster, cheeks

rosy and eyes alight, came up from behind. They met—and in one breath shouted the inevitable question, "What 'd yer git?" The natural question of youth on Christmas morning, looking upon a world that is altogether good. And yet as I walked along the street in the sparkling beauty of the morning, I thought that I would like to ask that same question—and one other—of the people I met along the way. I would like to ask them, What *did you* get this Christmas morning? Did you get, along with the tokens of remembrance from your friends, any deeper understanding of the meaning of Christmas? Did you get a little time to think of what it meant to the world that a little Boy was born in Bethlehem two thousand years ago, whose life so witnessed to the love of God, that all human lives have been more precious since? Did you get a new sense of joy in remembering that you were yourself a child of the same heavenly Father, of whom He told us in words that have never been forgotten? Did you get any new realization of your own obligation and opportunity to make that wonderful message live in your own life?

And the other question I thought I would like to ask that Christmas morning was, not what did you get, but what did you give this Christmas, that was really worthy of the birthday of Jesus? It would not be a hard question to ask—but I wonder whether we would find it a hard question to answer?



## A VISION

*A vision, glorious, came to me  
While sailing o'er a troubled sea.  
My heart was heavy with my care,  
But still I felt the Saviour there.*

*It seemed to me He spoke again  
Of Peace on earth, good will to men.  
I saw Him stretch a loving hand  
Across the boundaries of our land.*

*I heard Him speak a word of cheer;  
"Be not afraid, for I am near."  
The Storm beats all around me still,  
But with Him near, I fear no ill.*

*O blessed Saviour, stay with me  
While sailing o'er this troubled sea.*

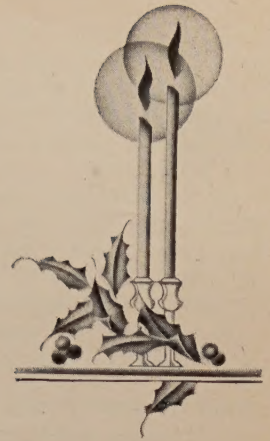
WALTER P. YOUNG





# Hewers of Wood and Drawers of Water New Year's

JOHN W. McKELVEY



All Service Ranks the Same with God

WE stand today, truly, all of us, before the Lord our God, as we look back on one of the most momentous years in history and forward to one of the most auspicious and portentous in the whole story of man. In a real sense we are standing like Moses and Israel of old on the doorstep of the promised land. We are inheritors of the hopes and fears of all the years, and we leave our low-vaulted past, casting the old man's outgrown shell by time's unrelenting sea, as well that we see ourselves as we are and regard ourselves as God intended us to be, "workmen that need not to be ashamed, . . . co-workers together with God," from the greatest among us to the least, from the captains and elders to "the hewer of thy wood unto the drawer of thy water."

Moses had summoned Israel to a great moment, namely that of renewing her covenant with God, a covenant which God proposed, promising to guide and guard the Israelites if they in turn would obey His commands and love Him with fidelity and zeal. And the significant point Moses sought to make was this: that everyone was involved in the fulfillment of the obligations of this covenant, from the least of them unto the greatest. He was trying to say what Browning said so well nearly a century ago:

*All service ranks the same with God—  
With God, whose puppets, best and worst,  
We are; there is no last nor first.*

Every civilization has its specified tasks, some highly regarded, some menial and lowly in degree. About the lowest function in the nomadic agricultural society of Moses' day was that of chopping wood and carrying water. It was delegated to the bottom round of humanity. It carried with it no distinction but that

of back-breaking labor. It entailed endless toil and hardship. It was the last thing any man wanted to do. But lowly and despised as hewing wood and drawing water was in the eyes of men, Moses sought to say that in the eyes of God the hewer of wood and the drawer of water was as important as the "captains of your tribes, your elders, and your officers", in short, that "All service ranks the same with God."

I know of no lesson more needed by us in the complex civilization of this atomic age. I am not interested in enumerating the various grades of work which characterize our contemporary world. I am not interested either in attempting to label the most menial and undesirable function in our scheme of labor. I will pause to suggest that many of us today could name it without the slightest difficulty. Acting on the proverb, "The grass always looks greener on the other side of the fence", many of us would say, "Why, the meanest job, the most detestable task is that which I have to do." I have heard people of all sorts make this assertion, and that with vehement bitterness and protest, leaders, executives, engineers, teachers, professional men, secretaries, typists, artisans, skilled workmen, homemakers, the butcher, the baker, the candlestick-maker, from the most significant down to the hewer of wood and the drawer of water. Is it because we fail to see that "all service ranks the same with God"? Do we think more highly of ourselves than we ought to think? Do we forget that we all are destined to toil, labor, and sorrow, earning our bread by the sweat of our brow? Do we not remember what men have said: the poet Hesiod, that "labor is no disgrace"; Dekker, that "honest labor bears a lovely face"; Dickens, that "no one is useless in the world who lightens the burden for some one else?"

sdowne, Penn.



Or is it because we have been lured by the sparkle and tinsel of other occupations, like summer moths to an arc-light, and have failed to realize the glory and honor of our place of duty and the powers and possibilities of our own assignments.

G. K. Chesterton, famous English essayist, once wrote: "Among all the strange things men have forgotten the most universal lapse of memory is that by which they have forgotten they are living on a star." There is no portion of poetry I like better to remember at New Year's Day than this:

*Ab! but a man's reach should exceed his grasp,  
Or what's a heaven for?*

Mr. Chesterton did not mean to minimize the need for striving after high things, for reaching for the stars. Rather he meant that we are not to overlook the possibilities of life where we are. Here, even within the framework of earth with its mundane round of tasks, even here is our chance to make life glorious and abundant.

### More Than Hewers of Wood Are We

At the expense of seeming contradiction I wish to go back a moment and pick up the thought inherent in the parable of the Talents, particularly the point involved in the steward who buried his talent, and to affirm that we too frequently are living below our God-given destiny, that all of us have talents which we are allowing to languish, that too frequently we are content to be nothing more than hewers of wood and drawers of water.

No more tragic picture of this sort of ignoble failure is presented in the Scriptures than that of Noah who first measured up to God's challenge by building and piloting the ark and who then on the brink of unprecedented opportunity, on the day when a new world was in the making, a world of integrity and righteousness, of truth and reverence for God and man, stooped to be less than his better self and "got drunk," thereby failing in his greatest opportunity.

Moses committed a similar offense against God when he fled from Pharaoh's court and idled his years of youthful maturity as a shepherd in the wilderness, forgetting his duty and responsibility to the children of Israel who were sweating in unbearable bondage in Egypt-land.

The disciples of Jesus were likewise guilty. Perplexed and overwhelmed by the awful events of that week wherein Christ was betrayed, Peter and Andrew, James and John threw up their hands in downright desperation,

forgetting that the Master had called them to be fishers of men, and went back to their little two-by-four lake to be merely fish-mongers.

These and others like them, including us also, down through all the years, have been destined to build a new heaven and a new earth, to set God's people free, to be unashamed of the Gospel of Christ, but we have allowed the floodtide of our destiny to move on and leave us stranded, forlorn and bitter, vindictive and full of woe. We have been content to hide our light under a bushel, to bury our talent with servile incompetence and recreant irresponsibility.

Of course, it is easier to be less than we can be. It takes will-power and perseverance to realize on our potential powers and natural endowments. Great decisions are involved and these cost much in the coin of the soul, and we are pikers and will not pay it. He who would valiant be, wrote John Bunyan:

*He who would valiant be  
'Gainst all disaster,  
Let him in constancy  
Follow the Master.  
There's no discouragement  
Shall make him once relent  
His first avowed intent  
To be a pilgrim.*

He knows that the Christian never falls asleep in the fire but in the sunshine. He knows also of a truth, while God is no respecter of persons and while in Christ there is neither bond nor free, you and I have a rendezvous with destiny each according to our respective capacities and powers, and we must, in the poet's words.

*Find out what God would have us do,  
And do that little well;  
For what is great and what is small  
'Tis only He can tell.*

### Co-Laborers Together With God

Having said this, that God made us, some apostles, some teachers, some lawyers, some physicians, some artisans, some hewers of wood and drawers of water, I must say further that regardless of our talent and status, God has made us also to be co-laborers together with Him, and we must see ourselves as laborers within the framework of His kingdom. Even though we be hewers of wood and drawers of water, performing the most menial and undesirable of duties, we must see ourselves as Jesus beheld Himself, saying, "My Father worketh hitherto, and I work." Nothing less will put purpose into our toil and sublimate the drudgery of each day with undimming vision.

(See page 581)



# How He Are Ambassadors!

AARON N. MECKEL



SOME years ago, when the relationships between Mexico and the United States were at low ebb, the State Department of Country hit on the fortunate strategy of sending Dwight Morrow there as ambassador. Dwight Morrow eminently possessed the gift of a mediator. Through his understanding spirit, reconciliation almost immediately set in between ourselves and Mexico. Oil was poured on troubled waters. Potential enemies became neighbors. This man, the State Department had chosen and sent, had the credentials of a true ambassador.

Now, transcendentalize all of that! Magnify the office of a national ambassador a thousand fold, and you begin to grasp what Paul the Apostle is saying in these words of our text: "For we are ambassadors for Christ,—not for a mere earthly state, but for Him Who is King of kings and Lord of Lords,—God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God!" It were as though the Great Head of His Church should say, "Awake, O Church of the living God, to your sacred mission! Your people have quaffed the living waters of the Gospel and feasted on the Bread of Life. But just without your doors is a world sunk in indifference, sin and despair. Go and ply the task of ambassadorship." Writes Edwin Markham, in his poem *DR THE NEW YEAR*:

Are you sheltered, curled up and content by  
your world's warm fire?

When I say that your soul is in danger,—

When you rouse from your perilous ease; to your  
sword and your shield!

Your ease is the ease of the cattle!

Mark! the bugles are calling: "Out Out! to  
some field—Out to some battle."

What are the credentials of a Christian ambassador.

## Concern

God has put, what the Quakers like to call, Deep Concern in the heart of His ambassador for the spiritual welfare of men, individually and at large. For the Christian ambassador,

First Congregational Church  
Sintree, Mass.

time is of the essence. It was said of that great soul winner, Dwight L. Moody, that "a concern for the lost was his spring of action". The writer asked Dr. Douglas Horton, of the General Council of Congregational Christian Churches, what in his mind is the one central need of the Church today. He replied, "Evangelism, Christian Evangelism"! That means that the deepest need is for spiritual revival. It means that our contemporary society is in a state of moral and spiritual chaos, manifesting itself in startling ways,—and that apart from God's saving grace in Jesus Christ, I see man as lost. Kierkegaard, the great Danish thinker, used to point out that the word of the Christian for his time is not the "both-and" of the casual Greek philosopher, but the startling "either-or" of the Hebrew-Christian faith. Man in his tragic lostness is either renewed in the image of God the Redeemer, or he is a lost creature. That points up the matter, doesn't it, and relieves much of our present-day methods of their appalling casualness!

Said Woodrow Wilson, "Our civilization cannot survive materially unless it be renewed spiritually". Surely, that is a statement of which to take serious stock. Speaking to the students at Columbia University, Pearl Buck said, "America lacks the moral strength to survive another war, even if she is victorious." Standing on the deck of the Missouri in the moment of surrender, it would have been entirely human for General MacArthur to indulge in braggadocio. Rather did he speak measured words. Listen: "We have had our last chance—The problem basically is theological and involves a spiritual recrudescence and improvement of human character—it must be of the spirit if we are to save the flesh".

Harry Emerson Fosdick quotes these words from the letter of a wounded naval officer to an editor: "I lost my fear of death at Guadalcanal. I lost my best friend at Okinawa. I lost my leg at Iwo. And I lost my faith in American democracy after reading your article on displaced German persons. What was I fighting for?"

Unless we dare face the facts of our contemporary world, and that with a deep sense of



Christian concern, we have no reply to make to that wounded veteran. We must be willing to look at the world we live in with the realism of a Paul who said, "Knowing, therefore, the terror of the Lord, we persuade men!"

### Conviction

The second credential is as essential as the first: the inborn conviction as "experimental" Christians, that what God in Jesus Christ has wrought in us, He is waiting to work in others' lives. Yes, if the first credential is Concern, the second is Conviction, conviction born of experience! It is said of Bishop Gore that on the eve of their ordination to the Ministry, he was in the habit of saying to his students, "Tomorrow I shall say to you, wilt thou, wilt thou, wilt thou? But there will come a day when Another will say to you, hast thou, hast thou, hast thou?" It is at this point of conviction that we approach the most crucial need of today's Church. For if the Church is to make a telling impact on our day for Christ, then let her brief herself at two points: she must be refilled with a Christ-like concern for the salvation of men that will cause her to look out with yearning upon countless sheep without a shepherd, and say, "In Christ's stead be ye reconciled to God!" Secondly, she must again kindle the conviction in our hearts that we have a message from God for men, apart from which they perish! Let us be sure about this! The religion of the New Testament makes it clear that apart from the grace of God in Christ men are irretrievably lost,—a word which needs to make dramatic re-entrance into our vocabulary. To hear and to listen is no longer enough. As Christians we must propagate our sacred heritage. We must evangelize or perish!

That imperative summons sounded like a clarion in the souls of the Christians of the First Century. It sent them out to face the morally corrupt world of their day, not with a sign, with a singing confidence. "God is making His appeal through us", they cried; "We beseech you on behalf of our Master, be reconciled to God!" Had you asked them, "What is this message of reconciliation you preach", they would have replied in the words of the New Testament, "God made His only-begotten, Who knew no sin, to be sin in your behalf, that you might become the righteousness of God in Him". There was a moment in history called Calvary where the Son of God stepped into the breach sin had made. And because of the divine deed of the Cross, there is forgiveness with God! Some of you may recall words of an old hymn:

"This is the message that I bring, A message angels fain would sing;

Oh, be ye reconciled, thus saith my Lord and King,

Oh, be ye reconciled to God!"

You see, we do not argue for a hide-bound creedalism, or for more theological orthodoxy! What we are seeking to inspire today, is something infinitely greater: spiritual conviction, zeal on the part of pastors and laymen alike that shall make them bear a witness that cannot be gained! We need a spiritual awakening that will do for our day what the Wesleyan revival did for the 19th Century England. The historian Greene said of that revival, inaugurated by the stirred and "strangely warmed" heart of an Oxford don, named John Wesley, that it saved England the terrors of the French Revolution.

True, this awakening, for which we should all be praying and working, may not come with eclat, and the gathering together of immense crowds. It may come, God willing, as small groups of persons dedicate themselves anew to God, seeking His will for their lives, and for their day. Small cells of twice-born Christians, vibrant with spiritual concern, energy and conviction can work wonders!

In a little book entitled TOGETHER, compiled by Glenn Clark, Abraham Vereide, a layman, tells his own personal experience. Traveling about the country he saw sights that "made his heart sick". But rather than despair negatively, he went upon his knees to discover God's will for his own life. Abraham Vereide gathered together a small number of pessimistic business men, set their hearts on fire with the simple but searching message of the Gospel. And out of that meeting there were born the many "Breakfast Groups" in which business and professional men throughout the nation come together for spiritual inspiration, and for the purpose of evangelizing the pagan world all about them. It is a rare experience to meet with one of these groups, and a sure dispeller of the pessimism that throws up its hands and says, "There's nothing we can do about it." Ah, but those who unite in these spiritual "cells" will make reply, "Of course we can't. But God can, and He seeks to use us." And He does—and is! Conviction! Conviction born of experience! What a credential!

### Captivating

Glance at a third credential of the Christian Ambassador: He is captivating. He is spiritually winsome and irresistible. We have a colloquialism which goes, "It isn't so much  
(See page 576)



# The Editor's Columns



## Room In The Manger

*It was the Wise men who sought the Babe.*

*It still is.*

*It is not the wise men of Hollywood, nor yet of the radio air, for even without their garbled voices, voices which have contributed their share of the ills of the world and its day, largely by emptying our minds with tales of growing disunity and hate in the heart of man, we are well aware that the world is aury and that the hearts of its inhabitants and their souls, starve in a prof plenty.*

*It is the wise man, who, above the tumult and the toiling clash of wheels, turns once again to the certain source, the only source, of peace and good will, as Christmas draws near.*

*What's wrong with the world? Nothing. The wrong is in the hearts and lives of its inhabitants, for no world can be better than the souls of its inhabitants, and so it shall remain, so long as a full stomach rates higher than a full heart, and bountiful coffers than souls.*

*Never does a day dawn whose emphasis is of more extensive, world-wide significance than Christmas. Nations everywhere, have their individual holidays. Alone in Christmas do the faces of humanity turn in the self same direction, to a recognized goal of a less recognized need. There is the answer.*

*At Lake Success, with its clean collars and soiled hearts and motives, the nations seek universal peace and mutual esteem. Ignoring Bethlehem, time will not last long enough for them to find either.*

*What they seek is already theirs for the taking. How far, how far we leave the manger behind in our much lauded march of self-sufficiency, progress and modernity!*

*The world has not changed. We have. Christmas has not changed. We have, and if the warm glow of the day seem cooled and dimmed, if the merry bells give off a false, hollow sound, if the star no longer draws, it would indicate the considerable distance we have gone in our vain march for this and that, leaving our flocks behind, to fend for themselves, unguided, unprotected.*

*The glory of the Lord still brightens the firmament, regardless of what the sons of men do, now. The Angelic host still sings of Peace on earth and good will among men, regardless of man's active employment to the contrary. We can ignore but we cannot alter either.*

*There, at the manger, remains the sole spot in which man, if he but will, may find the one thing for which, universally, our age weeps out its heart, Peace, Good will.*

*There is no room there for atomic bombs. There is no room for power politics. There is no room for international jealousy and doubt. There is no room for class nor color. There is no room for hate nor despair. There is no room for conflict nor contention. There was no room for Him, save in that manger.*

*To the manger, then, man must go, if he is honest in his search.*

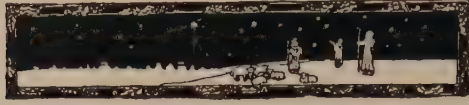
*"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.*

*"For unto you is born this day in the city of David, a Saviour Which is Christ the Lord."*

*Pray for Glory to God in the highest, and on earth peace, good will toward men,—and may there be a right merry Christmas.*



# THE CHURCH AT WORK



## A Lesson From History For Our Times

(Read *Isaiah* 9:2-7. *Rev.* 8:15; 11:15; 15:2-4)

*PEACE* is a word we like to repeat for there is in the sound of it something of its character. "The Prince of Peace!" How often we have heard and repeated this phrase during these weeks! Words like *love* and *courage* imply a struggle toward an ideal, but the word *peace* symbolizes the end of the struggle, the attainment of an ideal. "*The Prince of Peace*" brings to mind the added lustre of ultimate and enduring peace.

The history of mankind, against which the symbolism is reflected, is one long drawn-out battle, punctuated here and there by a period of uneasy peace. It was so in the days of *Isaiah*, who prophesied the coming of the Prince of Peace; to understand *Isaiah's* words, we need to recall the conditions within the nation that called them forth.

Men have hoped for *peace*, but it takes more than a program on paper to make *peace* a reality; *Isaiah* hoped for *peace*, worked for *peace*, but in the end had to resign himself to the futility of *seeking peace* through men whose natures are not geared to *peace*. There were times when the nation was not at war; some of the kings under whom *Isaiah* lived were good men who worshipped God, though idolatrous worship was permitted under two of the best, *Uzziah* and *Jotham*.

*Ahaz*, who followed them, was thoroughly depraved, and joined the people in idolatry; he erected altars in every corner of Jerusalem and shrines in each and every town of Judah; during his reign parents, following his example, offered their children alive in sacrifice to the false gods. When he needed money to pay tribute to the Assyrian king, he did not hesitate to rob the Temple of its treasures; later destroying what remained in the Temple and barring its doors.

Horrible vices into which nations are led by

their rulers are accompanied by deep and terrible troubles!

The king of *Aram* carried off vast numbers of Judeans as captives to Damascus; the Israelites defeated Judah, leaving behind them 120-thousand dead men; 200-thousand Judeans suffered the disgrace of being led captive to Samaria, though they were later returned unharmed to Jerusalem at the insistence of *Odeda*, a prophet of God. However, *peace* was still a dream, and their troubles continued through defeat by the Edomites.

*Ahaz* dies, and a brighter day dawns, as his son, *Hezekiah*, takes the throne. He tore down the shrines and idols erected by his father, restored the Temple and its worship, and led the people to worship *Jehovah*, at least nominally. *Hezekiah* may have looked to the guidance of *Isaiah* in leading the nation back to prosperity and peace, through a long and wise reign.

In time, however, new vices began to appear,—*the evils of prosperity!* *Isaiah* recognized the new disease, and cried out against the oppression of the poor by the rich; the corruption of judges; the hypocrisy of the priests who carried out the will of the rich at a price. Woe unto a misguided people! The Assyrian army swept down from the north, defeated *Israel* and *Aram*, and carried most of the inhabitants into captivity. *Hezekiah* naturally feared for the safety of Judah. *Isaiah* assured him that if he would put his trust in God, he would have nothing to fear.

*Hezekiah*, however, insisted upon following his own judgment. He called upon the king of Egypt for help to withstand the Assyrians; the angry Assyrians swept down over Judah, took all of its fortified towns, and retired only after the payment of a huge tribute that pauperized its inhabitants. (Today we call it reparations; unbalanced economy, with hunger, disease, and frustration resulting.)—(*Comments based on Pell's Notes, Dec. 21, '47, pages 46-48*).

Against this background, checkered with a few bright periods and many dark ones, Isaiah prophesied and made his prophecies. Though it was bad enough to make an habitual pessimist of the average man, Isaiah continued to believe that the conditions around him were only temporary—that some day men would be better! This would come about, because ONE was coming to walk upon this earth who would lead them into an era of righteousness and peace. Of this ONE, born in a Bethlehem manger, we hear much today; we hear it from every source, from printed page, the air, song and pulpit. Our need lies in that we *hear* it only. Like Ezekiah, we still insist upon following our own judgment, while Isaiah's assurance that "if we put our trust in God, we have nothing to fear" goes unheeded.

How do we learn to "do the Word"? "Not by our works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 2:5-7).

When Jesus stood before Pilate, he made no reply when asked "Whence art thou?" When Pilate said, "Knowest thou not that I have the power to crucify thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above."



## 8—Psalms Paraphrased

Under the title, "Harp and Psaltery", the Rev. Frank P. Fletcher, 46 Pine St., Laconia, N. H., offers a group of Paraphrases in Verse of more than 80 favorite psalms at \$1.00 a copy.



## 9—How to Find Help From Reading the Bible

- Read quietly and slowly. "Not snap shots but time exposures" should be the rule.
- Read alertly and thoughtfully. Imagine the scenes.
- Search for the personal message each day's passage has for YOU.
- Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance; when He commands, obey.
- Underline passages which strike fire. Copy them and repeat them aloud.
- Memorize one key verse daily.

7—Set aside and keep a definite daily time for reading.

8—Make it a habit; enter the New Year as a daily reader of the Bible.

A Bible reading bookmark, containing these 8 helps will be sent free to any reader, on request, at The New York Bible Society, 5 East 48th St., New York 17, N. Y.



## Adopting German Preachers

The subscriber from Norwich, Connecticut, who inquired about the plan of "Adopting German Preachers" should contact the editor of the Christian Advocate, editorial office, 740 Rush Street, Chicago 11, Illinois.

Various items, regarding the plan, have been published in the weekly issues of The Christian Advocate, which you may be able to secure from your local library, or a local minister of the Methodist Church. On November 6, a list of donors was printed, with a total of \$4,675.00 in the fund, undertaken to rehabilitate 100 German Methodist preachers.



## Veterans in Our Churches

Rev. Millard G. Roberts, formerly Chaplain in the Army Air Corps, and now Associate Minister, Bryn Mawr Community Church, Chicago, Ill., discusses this question from a practical point of view in the International Journal of Religious Education, November, 1947, issue, pages 10-12.

If your local library, or ministerium, does not have the issue, you may be able to secure a copy from the publishers, 203 North Wabash Avenue, Chicago 1, Ill. Single copies are 20c.



## Training Ministers and Missionaries

The urgent need for young people to assume pastorates, and undertake missionary work in the Home Missions field, and Foreign fields, is being stressed by all denominations.

As pastors, we have the foundation work on this program in our own individual parishes. If your church has not produced a minister, a missions worker, why not? With whom does the responsibility lie? If your church has a pastor-member, engaged in Christian work, or in preparation for such work, have we analyzed the steps which lead to the decision? On this basis, are we ready to present the challenge to other young people?

The American Lutheran Church is asking for 500 young people to undertake Missionary work in Japan in 1948. Other denominations are equally concerned; other fields present equally urgent needs.



In a recruiting program for teacher-training applicants, the American Educational Journal advises teachers and administrators—

"Don't overlook the possibility of work experience as assistant teachers on the part of capable young people interested in teaching as a profession."

May we not assume "that work experience as assistant pastors on the part of capable young people" might lead many young people to devote themselves to Christian work on a full time basis?



## Jesus! Lover of My Soul.

Let me to Thy bosom fly,	John 13:23
While the nearer waters roll,	Ps. 69:2
While the tempest still is high,	Ps. 55:8
Hide me, oh, my Saviour, hide,	Ps. 27:5
Till the storm of life is past;	Ps. 27:4
Safe into the haven guide,	Ps. 107:30
Oh, receive my soul at last!	Acts 7:59

Other refuge have I none,	Ps. 46:1
Hangs my helpless soul on Thee,	Prov. 10:3
Leave, ah! leave me not alone,	Heb. 13:5
Still support and comfort me.	Isa. 66:12
All my trust on Thee is stayed,	Isa. 26:3
All my help from Thee I bring,	Isa. 41:10
Cover my defenseless head	Ps. 140:7
With the shadow of Thy wing.	Ps. 57:1

Thou, oh Christ, art all I want,	Col. 3:2
More than all in Thee I find.	Col. 2:9
Raise the fallen, cheer the faint,	Ps. 145:14
Heal the sick and lead the blind.	Matt. 10:8, 15:14
Just and holy is Thy name,	Acts 3:14
I am all unrighteousness,	Romans 1:29
False and full of sin I am,	I John 1:8
Thou art full of truth and grace.	John 1:14

Plenteous grace with Thee is found,	II Cor. 12:9
Grace to cover all my sin,	Rom. 5:20
Let the healing streams abound,	Ezek. 47:9
Make and keep me pure within.	Ps. 51:10
Thou of life the Fountain art,	John 1:4
Frely let me take of Thee,	Rev. 22:17
Spring Thou up within my hart,	John 4:14
Rise to all eternity.	John 4:14

Every line of Charles Wesley's famous hymn, "Jesus, Lover of my soul," was inspired by a verse from the Bible. Please read each Scripture carefully.  
—From the American Lutheran.



## The Churches Are Yours

Paraphrasing the slogan or theme of the American Education Association for "American Education Week", November, 1947, may lead pastors and laymen in many of our communities to develop leadership for carrying on more comprehensive and more intensive work among young people, from whose ranks church leaders for tomorrow must be recruited.

Many pastors permit the congregation to assume that the Church and its work belongs to the incumbent pastor. The result is that

the pastor devotes too much time to organization work, financial matters, etc., instead of spiritual leadership, the real function of the pastor; laymen, many of whom are well equipped to do all of the organization work, including the direction of financial matters of the parish, will sit back and "let the pastor do it" until they are permitted to understand and feel that "the church is theirs, and their responsibility!" It seems worthy of thought.—James Knox.



## Books on Prayer

Three books on Prayer have come to our attention, now in process of being distributed to book dealers, which merit your examination—

1. "The Borrowed Glow" by Richard B. Day, published by Judson Press, has a short meditation on specific texts for each day in the year. The \$2.00 asked for this book of 418 pages can be a spiritual support for some individual or group for a whole year. It would make an excellent Christmas gift, and could be instrumental in developing the "prayer habit" where it is much needed.

2. "First Steps in Prayer" by Kermit R. Olsen, Revell, is just what the title implies. It has 12 chapters, all devoted to the art of learning how to pray. It costs \$1.25, 118 pages, and will be available at book stores when you read this. If you are not satisfied with your own prayer-life, this may be the answer to your needs. It will provide material for group reading, study and discussion.

3. "Morning, Noon and Night" by Frederick Ward Kates, pocket size, is published by Morehouse-Gorham, \$1.25. This is now available at local book stores, and will make an excellent companion for the "waiting" hours, or when "one doesn't know what step to take next." The prayers, comments, and poems are brief.



## Stewardship

Paul H. Conrad's "This Way to a Thriving Church" is announced as the "answer to the question—What constitutes a complete, well-balanced stewardship program for an average Church?" The chapters are—

- A Sustaining Dynamic
- Planned Procedure
- Education for Stewardship
- Effective Enlistment
- A Sound Financial Program
- Town and Country Church Stewardship
- The Pastor as Chief Steward

Recruiting and Training Officers

Stewardship Tasks for All

Problems and Problem Children

Sermon, Worship, and Teaching Helps

This paper-covered, 50c book of 96 pages, Abingdon-Cokesbury Press, is a "How To Do" guide. It may hold the answer to your present stewardship questions. Your Church Council would find it helpful reading.

"More Stewardship Parables of Jesus" by Oswell C. Long, is a pocket-size, paper-covered booklet of eight sermons on stewardship parables, published by Abingdon-Cokesbury, 50c. A study of these sermons will provide stimulation for your preaching on the subject of stewardship, from a scriptural point of view.



## Heart-Tugs and Hopes

*A Candle-light Service. Lights are dim, a single large candle in the chancel near the cross, lighted during the Prelude at signal from the organist, when other lights are turned off.*

*Pastor and Council president, or other person, proceed up center aisle, candles in hand, lighted at the large chancel candle; choir follows, lighting candles and candles of those preceding them. Choir holds candles until Invocation is said, when these are gathered by attendant and placed on altar.*

*Twelve young people, representing the twelve months of the year, follow, lighting candles same as choir, then arrange themselves six on each side of chancel. During invocation, they go through the audience, and light candles of worshippers, and return to chancel with candles lighted.*

*Organ: "Chimes"—Peele.*

*Invocation: "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High."*

*Hymn: "How Firm a Foundation."*

*Pastor: Psalm 19; Matthew 2:1-15.*

*Hymn: "Emmanuel! We Sing Thy Praise."*

*Pastor, or Helper, announces the Months of the year, each steps forth with brief message:—*

*January—the month of new beginnings, new years. (January steps to the chancel steps and prays.)*

*"Our hearts look back wistfully to the weeks of waiting in line, waiting patiently, in preparation for the greatest event known to man, the coming of Jesus among men; we look ahead now with yearning hope and prayerful desire that men everywhere may hear His message, and do His Will."*

*February—the month of birthdays of great and good men.*

*"As the disciples were chosen 1900 years ago, to learn of Him, and go forth with His message, so today men are endowed with great qualities of leadership, and chosen by Him to lead the people into a better way."*

*March—the month of courage.*

*"For centuries the coming of the Messiah was foretold, and many waited with courage and hope; for 19½ centuries man has known something of the Messiah's love and sacrifice to teach a better way; courage and hope are still the watchword of those who accept His Way."*

*April—the month of new life in earth and spirit.*

*"God in all His Glory pervades the earth in its new awakening; He lights our hearts and spirits with new vision; let us place our faith and trust in God's love as the path to eternal living in newness of spirit."*

*Hymn: "Our God, Our Help in Ages Past."*

*May—the month of beauty.*

*"As the rising sun traces a path of light and beauty across the earth and sky, our hearts respond to the promise of God's glory; the fairness and beauty of God's gifts to man are a symbol of that which is in store for those who accept His Way."*

*June—the month of roses.*

*"The warmth and glory of the sun, coupled with the rain and dew from the heavens, foster the nourishment and growth of food for the body, as the love and care of God's providence feed the soul of man."*

*July—the month of commemorating the birth of Freedom in America.*

*"Let us raise this candle high in renewing our resolve to keep alive the spirit of a high and holy patriotism to the end that freedom of the individual may remain a heritage of this nation under God."*

*August—the month of ripening fruits and grain.*

*"As the multitudes waited for the coming of the Master, so man waits for the gifts the Creator bestows upon His creatures from year to year."*

*Hymn: "Saviour, Teach Me Day by Day."*

*September—the month when the nation pauses to give tribute in spirit to those who toil in providing the many articles which add to health, comfort and well-being of a people.*

*"We here salute the day when men in all walks of life invite the Carpenter of Nazareth to join their ranks as an active partner in any and all enterprise."*

*October—the month of celebration, following the ingathering of God's bounty.*

*"We raise our lighted candle in nomination of the Babe of Bethlehem as king of the festival of the harvest; let His words, 'give and it shall be given unto you in like measure' be our standard in accepting these gifts of our Lord."*

*November—the month of the grateful heart, bowed in humble thanksgiving.*

*"As our forefathers gathered in Thy House, O Lord, in grateful thanksgiving for Thy love and care, so we pledge our gratitude for all Thy many gifts."*

*December—the month of the preparation and coming of the Saviour.*

*"We raise our lighted candle in tribute to the climax of all that is good and holy in men, who bow their heads and hearts in adoration at the manger, where lies He for whom all nations had yearned for centuries. We pledge our hearts, our hands, our possessions, for use as He wills, for a better day among men."*

*Hymn: "Jesus, Thy Boundless Love to Me."*



Reader: "A Pilgrim in Palestine," John Finley, Scribners.

### I

I walked one night in The Shepherds' Field;  
The stars in their wonted courses wheeled  
And no new glory the skies revealed—  
There was no peace on earth.  
But as I climbed the Bethlehem hill  
I saw one bend o'er one who was ill  
And another bearing coals to fill  
A neighbor's empty hearth—  
And I knew that the Christ was there.

### II

I walked up the Mount a little space  
And peered through the shadows for His face  
But found Him not in the pictured place  
Beneath the olive-trees;  
Then turning toward Kidron in the night  
I saw the men on their way to fight  
In Jordan's hell for a thing called Right,  
Nor hating their enemies—  
And I knew that the Christ was there.

### III

Then I walked alone in Galilee  
Where He fed the thousands by the sea  
And taught and wrought in His ministry  
Of human brotherhood.  
There did a Presence my way attend  
And there I heard the voice of a Friend  
Say, "Lo, I am with you to the end."  
And my heart understood—  
I knew that the Christ was there.  
*Hymn:* "Come, Thou Almighty King."  
*Processional:* "Holy, Holy, Holy, Lord God Almighty."  
*Benediction:*  
*Organ:* "Jubilante Deo"—*Loret*.



## Books Wanted

Any readers having books to donate to help in the formation of a comprehensive theological library in the London Bible Institute, for the use of young men or women in training for Christian Service, should communicate with the Rev. Mr. James Bedford, London Bible Institute, Queens Avenue, London, Ontario, Canada. Books should not be sent without communicating with Mr. Bedford, and receiving explicit directions for sending.



## Volumes of The Expositor Volumes of The Minister's Annual

The Rev. Loren T. Cole, Lake George, New York, writes that he has full volumes of The Expositor from 1930 through 1937; The Minister's Annual from volume 1 through volume 12. Mr. Cole desires to sell the volumes for individual or library use. Since the publications are Methods, text and reference material, the dates of publication have no actual relation

to the value of the contents, which is of continuous help. Readers interested should write direct to Mr. Cole, at above address.



## Things Are in the Saddle

This is the title of the President's address, at the NEA convention in Cincinnati, and may well suggest the title of a sermon to many ministers.

"Things are in the saddle, and ride mankind. Material, trivial *things* are in the saddle today, just as they were in 1844 when Ralph Waldo Emerson first penned those words. Evil *things*, such as war, bigotry, greed, intolerance, and ignorance, which have plagued mankind since the caveman first made his first crude record for historians to ponder," said Pearl-A. Wanamaker, State Supt. of Public Instruction, Olympia, Wash. She continued—

"With monotonous regularity history has written the same story over and over again. Somewhere in the world, now beside the Tiber, now on the banks of the Seine, now on the Columbia, a young, strong race of men develops. Nothing can destroy it except itself; but when the race is saddled, it can be driven to its own destruction."

On the subject, "Church and State" the address continues—

"Hundreds of years before the landing made at Plymouth Rock, the battle for dominance between the church and the state raged through many countries, adding one more burden to mankind. It was with a firm belief that there should be a solid barrier *between* church and state that the Constitution of our United States was originally drafted.

"The first line of the First Amendment to the Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." The rights of freedom of speech and of the press, freedom of the people peaceably to assemble, and the freedom of the people to petition the government for redress of grievances follow the stern warning, "Congress shall make no law respecting an establishment of religion."

"As clearly as words can define, this amendment says our forefathers decreed no action, either denying or contributing to the establishment of any religion, would be taken by the national legislative body.

"To this wise provision Ellwood B. Cubberley, famous educator, traced the final establishment of our free, public schools.

"The amendment itself did not break the viselike grip the churches had exerted on the schools but it marked the beginning of a 50-year struggle that did achieve that end.

"One by one, 38 states adopted constitutional amendments which forbade a division or a diversion of public funds for the support of private education.

"The Supreme Court clearly stated: 'No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they



may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state.'

"The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable."

*"Leaders in education have a vital responsibility in maintaining the impregnability of this wall between church and state. If the wall is breached, we know the rights of the individual would be submerged in the struggle between political and ecclesiastical authorities. It has happened countless times throughout history."*

"Our responsibility is accepted without prejudice against the doctrines of any religious sect, and the blessings of religious liberty are in no way jeopardized."

"Educators should remember that this amendment denies no human-being from worshipping at the altar of his choice."



## Christmas For Children Away Back Yonder"

In a remote section of the eastern Appalachians is a little one-room rural school house to which come the children from an area where for generations the struggle for living on a hilly and largely infertile soil has produced only the barest necessities. Oliver R. Williamson, Secretary of the Committee on Church Relations, of the Children Federation, Inc., 1 Madison Avenue, New York 10, N. Y., says, "One of the services of the Save the Children Federation has been to cooperate in bettering the school conditions in such areas and making regular attendance by the children possible through furnishing clothing and other essentials. This typical school, like hundreds of others, has thus benefited materially, but some years ago, through the initiative of an interested visitor, an additional service was developed."

### When Christmas Comes

In most cases, when Christmas comes, gifts for these youngsters are in general either scant and pitifully uninteresting or non-existent. But now for eight years there has been carried on by the Federation what is known as the "Santa Claus Party." From all over the land come new used dolls, (well made rag dolls are welcomed), toys, gay garments, books and other articles dear to children. At the Santa Claus workshop" the gifts are sorted, put in order if necessary, packed and headed for the schools "away back yonder," where they are distributed through committees which usually include the local welfare, educational and health authorities, who are in good position to determine needs and make allotments. In 1944 some

28,000 children in eight states received gifts. These gifts represented the efforts and contributions of thousands of persons throughout the country — individuals, Parent-Teacher Associations, church and other groups of women and young women, school boys and girls. Many items are prepared by volunteer workers and others are donated or purchased from cash contributions. The "Santa Claus Party" is sponsored by a national committee with Mrs. William H. Pouch as honorary chairman and Mrs. J. C. Penney as chairman. Committees in many cities provide gifts for specific areas.

"The delight with which our children receive these gifts," says Mrs. Charley Tidd Cole, director of American Rural Child Service for the Federation, "helps them throughout the year to develop those normal instincts of children which keep them from becoming dull and spiritless where there is so little to stir the imagination. A recent survey of one rural county showed that 53 per cent of all the children had no contact with either Sunday Schools or church. One minister in that county asked for Christmas gifts for 500 children who did attend Sunday School, saying that unless the Federation provided something the children would have practically nothing. I earnestly hope that all our friends everywhere who have helped so marvelously in the past — and new friends, too — are getting ready now to provide us in ample time with what will enable us, as their representatives, to give joy to these truly American boys and girls when Christmas of 1947 arrives."



## Little Things

*Is not life made of little things—  
The tiny flower that blooms,  
The little bird that sings,  
Or milk-weed down upon the wing,  
The little riverlet, the spring  
At which a little child  
May slake his thirst—  
Nor durst I say  
That my life's way  
Has unattended been  
By deeds of mercy  
That to men seem only trifles—  
A word in season spoken,  
A song sung in the night,  
A tiny candle giving light,  
A hand to help me to the height.  
Is not life made of little things?*

—G. A. LEICHLITER



# With the Angels, Wise Men and Shepherds

CLARENCE EDWARD MACARTNEY

*Luke 2:16: "And they came with haste and found Mary and Joseph and the Babe lying in a manger."*

**T**HE Night of Nights! The Night for which the ages had waited, the night for which patriarchs, prophets, priests, kings, judgments and dispensations had long been preparing, at length had come. It was "the fullness of time," and "God sent forth His Son."

## I. With the Shepherds

The sublime and divine story of the Incarnation commences with shepherds. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

Then, suddenly, the Angel of the Lord came upon them and the glory of the Lord shone round about them. That same night there were princes and kings abiding in their palaces by night. The Emperor Augustus, master of the world, was abiding by night in his great yellow palace in Jerusalem. The priests were abiding by night in their temples. The merchants were in their mansions. The philosophers were meditating on their studies. The legions of Rome were on the march under the stars. The fleets and war galleys were cleaving the waters of the Mediterranean, leaving a phosphorescent glow behind them. Caravans from Egypt and from India were abiding by night at their encampments along the great roads. But the Angel of the Lord passed them all by, and His glory shone round about the shepherds, the humblest of all the children of men.

The shepherds at first were frightened. Sad comment that, on man's fall, the visitors from Heaven, and the glories of Heaven, man's true home, should frighten him. But the angel assured the shepherds and said, "Fear not, for I

bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." The first announcement of Christ's coming was not as a king, or a judge, or a ruler, but as a Saviour. The universal note is struck at the very beginning. His coming will bring joy to all people. And while the shepherds wondered, the heavenly host appeared and their choir repeated and interpreted and expanded for the shepherds the first angel's message, "Glory to God in the highest, and on earth peace, good will to men!" God has always had glory in the highest, and always He has had good will toward men, since ever He said within His Trinity, "Let us make man in our Image." But here is a new step, a new chapter, a new epoch, in the administration of that good will. Here is the supreme disclosure of God's good will to man.

If the angel had told the shepherds, "Ye shall find the Babe wrapped in silken clothing, in a palace, a temple, or a fortress, that would have struck them as altogether natural. But the strange, and, at first, incredible thing, was that the angel said to the shepherds, "Ye shall find the Babe wrapped in swaddling clothes lying in a manger." Nevertheless, the angels obeyed the Voice. They said to one another, "Let us now go even unto Bethlehem, and see this thing which has come to pass." They went at once to Bethlehem. Would that all of us were obedient to the Heavenly Voice as those shepherds were on that night of nights! Too often the voice speaks and the glory shines in vain. The Holy Spirit stirs our hearts for the moment, and then we go back to our old ways.

"So on our souls the visions rise  
Of that fair life we never lived,  
They flash a splendor past our eyes  
We start, and they are fled;  
They pass, and leave us with blank gaze,  
Resigned to our ignoble days."



Here they come, those shepherds, walking over the fields by night, under the stars, for the first time in their life leaving their sheep untended and unwatched. Their heavy sheep coats are girt about them, their shepherds' crooks are in their hands. The dogs begin to bark as they come into Bethlehem and begin their search, going from one inn to another, until at length, here in this courtyard of the inn, where the cattle lie and where those who could find no accommodation inside are sleeping, they find the manger where Mary lies with the Child on her breast. And there Jesus had His first interview with the sons of men!

When the interview was over, the shepherds, Luke says, returned back again to the work of every day, back to their little brown villages, back to their flocks and herds. But as they went they glorified God and praised Him, and made known to all the people the things that they had seen and heard. The shepherds were not only the first to hear the Gospel, but they were the first to preach it.

That is the real test of the Christmas commemoration. What follows it? What do we do afterwards? When we return and go back to the work and ordinary duties of life, is it with us as it was with the shepherds, praising and glorifying God? If the coming of Christ means all that these Christmas hymns, anthems, pageants, symbols, sermons, say it does mean, then there are two questions that are merely. First, does Christmas make us glorify God in our own lives? Does it make us more Christlike? Does it turn us away from selfishness and sin? Second, does it fill us with a desire to tell others and have others share that Christmas joy and hope?

### The Wise Men and the Star

When I read St. Luke's story of the Incarnation, I think it is the most beautiful. Then when I read St. Matthew's story about the Wise men and the Star, I think it is the most beautiful. There is something about those Wise Men which is just as mysterious as that star that guided them. Fancy will always busy itself with those Wise Men and that Star. All we know is that they followed the Star. On the way they seem to have lost the star, for when they came to Jerusalem they went to Herod, to Herod of all men, and asked him where the King of the Jews was to be born. Herod asked the priests, and the priests quoted the passage from the prophet Micah, predicting that the King and Saviour was to be born in Bethlehem of Judea. On their way down to Bethlehem they saw the Star again and rejoiced with great joy. To them the Star

seemed to halt over a certain place, and entering into the courtyard of the inn, they found Mary and Joseph and the Child, and worshipped the Child, presenting unto Him their royal gifts, frankincense, myrrh and gold. Then, warned of God in a dream, they returned to their own country by another way.

There are still stars that lead men to Christ. The Star of the Wise Men has never set. It is the eternal symbol of all those blessed, tender, heaven born influences which still move men to repentance toward God and faith in the Lord Jesus Christ.

Hope is a star that leads men to Christ. Men have always likened hope to a star, perhaps because stars shine only in the night, when men need hope and light. Every God-sent yearning after a better life, every noble discontent with self, every desire for a richer and fuller life, every expectation of a sinless and deathless life to come, is a Star that points the soul to Him who alone can fulfill these expectations. It was in that sense that the old priest Zaccharias hailed the coming birth of Christ, when he said, "The Day star from on high hath visited us."

Conscience is a Star that leads to Christ. Conscience is as true to the soul as the North Star is to the traveller or the mariner, always pointing the soul to Christ. How clear is its light! The great philosopher Kant said there were two things that filled his soul with awe, the stars above and conscience in the heart of man. Wherever conscience rebukes us for failure or convicts us of sin, wherever it points to duty done or rebukes for duty left undone, wherever it makes us feel our unworthiness and our sinfulness, there conscience is a Star that leads us unto Christ. Only He Who said to the sea, "Peace, be still," can still the tempest within the soul. "He hath made peace through the Blood of His Cross."

Another Star that leads to Christ is the Star of Memory. How tender and clear and beautiful a star that is! Memory sheds its light backward; but since it is also half hope, it sheds its light into the future also. Christmas is a time when men grow young again because they let memory take them for a little by the hand. In the greatest Christmas story ever written, Charles Dickens' *Christmas Carol*, that selfish solitary man, Scrooge, was reclaimed for a life of kindness and happiness and faith by the appearance of three spirits, the Spirit of Christmas Past, Christmas Present and Christmas to Come. The Spirit of Christmas Present showed him the scenes of Christmas festivity and happiness that were going on in and about London that night, until Scrooge himself, wretched old

miser that he was, began to feel something of that joy. The Spirit of Christmas to Come showed him the certain lot that awaited him unless he changed his way of life. It made him hear the comments of business men upon his death. It made him shrink with horror from the second-hand den where the curtains of his bed had been brought for sale. It made him stand petrified by his own shrouded body. It made him read his own name, "Ebenezer Scrooge," on the tombstone in the churchyard. But reading the story again, I feel that it was the Spirit of Christmas Past that, more than the other two, was the secret of the transformation of the character of Scrooge. The Spirit of Christmas Past made the old miser weep over himself as he saw himself once more as a child, as yet unstained and unscarred by the sin and greed of this world.

So memory takes us back and shows us the child that once was, the possibility that once was, the life that might have been; and then thrills our souls with the announcement that even yet, by repentance and obedience and faith we can be what we might have been then. So memory points us to Christ who came to seek and to save the lost, all that we have lost of hopefulness, of innocence, of kindness, of purity on the path of life. Memory points out

not only what might have been, but what yet can be, if we will obey the voice of the Spirit.

Let us travel once again with those Wise Men and follow their Star. Let us join the shepherds as they cross the plains by night to Bethlehem. May this Christmas message and this Christmas commemoration more and more set us free from envy, from greed, from scorn, from doubt, from hate, from pride, from the passions of this world, and help all of us on the road to heaven.

"Led on from Eastern lands afar,  
Whence Abram came of old,  
The Wise Men trailed His guiding Star,  
By prophets long foretold.

That star, once lost, again now shone  
In David's ancient town,  
And halted o'er the Manger Throne  
That brought the angels down.

Frankincense, myrrh, and Ophir's gold,  
They laid before the King;  
Whose reign, by angel choirs extolled,  
Shall joy to nations bring.

And still that Star guides willing feet,  
O'er dark and desert ways.  
Till in Immanuel's land we'll meet,  
To hymn His endless praise.



## KEEPING CHRISTMAS

CHAPLAIN RICHARD BRAUNSTEIN

THE late Henry Van Dyke said something about observing Christmas. He said there is something better than its observance, namely, keeping Christmas. And "if you keep it for a day why not always?" In other words, make it perpetual, permanent, not something of the moment, transient.

Even as we are prone to make Christmas a brief Golden Age, so may we regard the history of the ancient luminaries, stars that shone for a while, that had their day and say, and are now lost in the limbo of the outworn and obsolete. The Star of Bethlehem is not burned out. It shines brighter than ever.

Ammon-ra, Zeus, Apollo, Athene, Hermes, Aphrodite, Hera,—are the names that we meet in our studies of ancient religion and traditional philosophies and have no more place in modern thought and life than the ashes of Vesuvius. What contributions, otherwise than historical and literary data do Plato, Epicurus,

Zeno, Diogenes, Aristotle and others of the same schools of thought make to the life of this our modern day and hour? They do not solve its social problems or save an individual soul. But the birth and fact of Christ are the only hope for a day of tangents. To understand this calls for more than a brief period of celebration and festivity.

The test of a religion is found in the answers to these questions: "What has it done?" "What does it do?" "What can it do?" These are the questions the followers of Jesus Christ must be ready to answer. The followers of Jesus Christ have the answers to these questions. And the questions are not met with creeds and doctrines but with deeds of kindness, acts of valor, heroic action, sacrificial endeavor, culminating in the miracles we call personal regeneration, educational movements, hospitalization systems and all the organizations and programs that help and lift mankind the



world over. That is keeping Christmas. That is the only way Christmas can be kept. "Jesus Christ, the same yesterday, today and forever." Patriotism is a very big word. It is so big that it sends, in time of national crises, vast armies and supplies to the aid of democracy and the defense of country. It calls for the lives and blood of the flower of our manhood. It is even a bigger word than patriotism is human brotherhood,—transcending the bounds of country, creed or color. It has for its high aim the making of the whole world a kindship and relationship. At the cross of Christ meet east and west, north and south.

Before industry strikes a path through the hitherto trackless wilderness, before commerce opens the doors of nations, before diplomacy enters with its smiles and blandishments, the Christian missionary breaks the trail, pioneers with the Word and Deed of mutual help and kindly hand.

The Christ of history, the Jesus of the Gospels, the Saviour of the World, is the Man of the Hour, the Voice of the Ages,—with an ascending Star.

There is much sincerity in the demand "Back to Christ." But there is more logic to the cry "Up to Christ." He leads, we follow. We lag, He leaps. He is swift, we are sluggish. We search for a solution for personal, racial, world problems. The solution is the Son of God, the Word made Flesh, dwelling among men, made reproductive and operative in the lives of all who believe in Him.

John Edward Bushnell said: "It is no marvel that His star has never set, but is still in a world of thought when we take into consideration the things which He gave to the world to think about and use His principles and teachings. We cannot review them now but we can grasp them together into one bundle and call it 'the Christian conception of God and human life.' We have a way of swiftly arriving at a conclusion when we say, as even the outside world says of a matter, 'It is unChristlike.' We say of a nation's misdeeds: 'It is a disgrace to Christian civilization.' One of the recent tributes to Jesus Christ has come from the scoffers themselves: 'Why did not Christianity prevent the war?' The same question is never asked of any other group or society or institution or organization. It is a tribute and not a criticism. The very question shows that these things are opposed to the teachings of Christ and that if His religion prevailed they would never exist."

We are told of a measuring rod, carefully guarded, somewhere in Europe, by which all other measuring rods of the world are tested

to the smallest fraction of the smallest unit. In case of doubt they must be placed besides this master rod. We have in the realm of thought, action and morals, such a measuring rod. We get our correct measure of things, by the standard of Him who is the world's greatest Teacher.

Some years ago, a writer in Collier's Weekly said, "He who first wrote the Name which is above every name, wrote it last, at the end of the list, below every name. He was a Roman officer, charged with the duty of the census in the district about Bethlehem. All day long the line of tired pilgrims had filed before his desk. At last the wearing record was complete. The officer set himself to casting up the columns. Then, suddenly a shadow fell across the page. He turned impatiently toward the doorway to see the figure of a stalwart man outlined against the setting sun, a child in his arms." Then the narrative goes on to record the conversation between the officer and the late arrival:

"I could not come earlier," he said, "the child was born last night."

"You are at the inn?" the officer asked.

"No; we arrived too late. The babe was born in a manger."

"Your name?"

"Joseph."

"Of what tribe?"

"The tribe of Benjamin and David. We are the descendants of kings," he added. The officer did not look up. The world was full of the sons of former kings; and now there was nothing but Caesar—lord of the earth by right of war.

"Your wife's name?"

"Mary."

"And the child's?"

"Jesus." The voice of the big man was soft, as though fondling the syllables. "It means the Saviour of his people." The officer merely nodded.

"Jesus, son of Joseph and Mary of the tribe of Benjamin," he wrote and closed the book. It was the last name on the list.

That was, as the world knows, a very, very, long time ago. Since then the name of Jesus has come to be first in the thinking of the day. It has put its stamp of beauty and mark of dignity upon all thought-forms. It is no mere poetic fancy or idle dream to sing:

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spreads from shore to shore,  
Till moons shall wax and wane no more."

\*Used by permission and quoted from the author's book, *The Bridge Builders*.

# PRACTICAL RELIGION

DONALD A. OTTINGER

*Text, Phil. 4:13.*

**W**E LIVE in a practical age. When we accept something we want to know what it is good for. The man who builds a house does it with the idea that every available space shall be good for something. The double parlor, neither room of which was good for anything, has given place to the living room. The large, spacious kitchen, where Mother walked miles every day, has been succeeded by the compact kitchenette, where almost everything is within reach from one place. The same demand for the practical has entered education. We still appreciate the Arts, but realize that for some people it is much better to learn a trade. And so, one's training becomes specific from the first, leading to a definite use.

It is true that we are not always so consistent. And it is perfectly evident that there is a lot of wasted motion in the world—a lot of people very busy going nowhere, and caring very little. But, on the whole, to be sold really on an idea, people want to know of what good it is, what the result will be, and if anything will be accomplished by it. Thus, to sell Christianity to the general public, we have to prove its practicability. We have to show whether  $X + Y$  makes  $Z$ , to prove whether being Christian or the presence of Christianity in the world is justified.

Religion has never been a purely subjective issue. It has always been sought, offered and accepted with purpose, and justly so. As far back as the days when the Israelites, under the leadership of Moses, were just beginning to form their religious ideals, such evidence appears.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good for the Lord hath spoken good concerning Israel. . . . And it shall be, if thou go with us, that what goodness the Lord shall do unto us, the same will we do unto thee. (Numbers 10:29,32)

The results of following the Lord were seen to be good. It was the ability to see the worthwhileness of following the God of the Israel-

ites that persuaded this son of pagan background to accept the way of Jehovah.

Ruth, following the religion of her mother-in-law, discovered that it led to happiness and a new home with great promise for the future. David found the way of the Lord the means of coming from the hills as a shepherd boy to the splendor of a throne. The prophets, Amos and Micah and Hosea, preached justice and brotherhood as the rich fruits of real religion. Throughout the Old Testament the goodness of following the way of the Lord is dramatized again and again.

Jesus certainly was not oblivious to the practicability of The Way. The whole list of Beatitudes gives evidence to the fact. Blessed are those who feel spiritual need—the Kingdom belongs to them. Blessed are the humble minded—they shall possess the land. Blessed are the hungry and thirsty for uprightness they shall be satisfied. There is certainly no more picturesque nor realistic example of all we have been saying than that which we see in the story of Zaccheus. That little man was a despised and shunned person, because of his acute business sense, which went on uncontrolled by religion. But Jesus taught him the goodness of the Lord and its effect upon a man's personal life. For Zaccheus it meant some financial loss, but his gain in social relations and self-respect was immeasurable. His decision to follow the way of the Lord brought personal results that proved that decision more than worthwhile.

None of us is ever fully appreciative of the practical fruits of Christianity. Like so many things that have long been a part of us, we take them for granted without much consideration at all. The whole system of education is an outgrowth of religion. The earliest schools, in this country, in every case, originated within the Church. Almost every college or university of which you can think either has or has had some church affiliation. Hospitals, homes for the aged, orphanages, the Salvation Army—almost every organization for social welfare that exists has grown out of a religious background.

However, one can be even more specific than that. Let us suppose that you, a layman, have brought your family to live in a new town. If you are really observant, you will discover the great number of ways in which the Church and Christianity contribute. You have not been in town long before the minister

*Clifton Methodist Church  
Clifton Heights, Penn.*



or some lay person of the church calls. Thus, almost your first contact, socially, is through the Church. As a result, your circle of friends grows rapidly, as it could by no other means. Your social life is made by Christianity.

Your little girl goes to School. But for the early religious schools the present system of education would not be so well developed as it is. Again—Christianity. Your children go to Sunday School and there receive their first formal training. Again—Christianity. Some member of the family is ill and you discover that the doctor received his training in a college and medical school of religious background. Again—Christianity. Your wife is free to go about the streets, her face uncovered. She belongs to a club or a lodge; she may vote—all privileges impossible except for the emancipation of women by Christianity. You read of the United Nations and realize that the whole plan is one depending entirely upon Christian principles. Everything you do, everything you are, seems to be bound up in some way with religion. And that fact is true, strangely enough, whether or not you have made a personal religious contact.

It begins to seem, then, that the practical results of Christianity are very real. Without it, life would be not only dull and incomplete, but rather frightening. It is a case of X plus Y equals Z. The very best of life comes from our Christianity.

However, that which we have not always realized is the fact that the existence of Christianity presupposes something else. And our mathematic formula—simple as it is—must be complete. Assuming that Z is the desired result, practical and useful in life, and that X designates Christianity, there is still the unknown quantity which quite obviously must stand for YOU. It has been easy to accept the religious heritage of our fathers, with the result which they earned, and to feel that that was all there was to it. But we have discovered that our resources, soon peter out. We have got to learn to inject ourselves into Christianity; to make it a personal quality, or else it will die. There is no greater example of the practical use of Christianity to be found than in the Apostle Paul. He summed the matter up quite completely when he said, "I can do all things through Christ who strengtheneth me." But there is a pre-requisite to Paul's being able to say that. On the Road to Damascus Paul came face to face with a decision for Christ. Christianity existed before, but until this moment Paul had not injected himself into it. Until that dramatic moment Paul had not been aware of Christ.

Neither can we ride comfortably in the carriage of Christianity until we accept the means of power. One of the most impressive stories that comes out of World War II is of a young soldier who narrowly escaped being taken by the enemy but whose buddy was not so fortunate. Sometime later he attended a church service, where a recently returned chaplain, by way of illustration, told of having moved into enemy ground with the troops. There they found, among others, the body of a young man, brutally tortured and left to die. The chaplain used the story to make his point—"Christ was crucified for you." After the service, the soldier, in conversation, came to realize that the mutilated prisoner was his soldier buddy. For him, the point was very real.

Some such awareness of Christ must be ours. Christianity, to be part of us, must carry with it the conviction of Christ's sacrifice for us. We need to accept the Christ so that His living presence must actually be the motivating power for our lives—in a Practical Religion.



## PRAYER FOR HUMANITY

*Let there be less of blasphemy  
And more of praise;  
Let there be skies of radiance  
And less of haze;  
Let there be no more misers  
To hoard the wealth;  
Let there be only riches  
From love and health;  
Let there be no more tyrants,  
But only priests;  
Let there be less of hunger  
And more of feasts;  
Let there be deep affection  
For parents and kin;  
Let there be more of blessings  
And less of sin;  
Let there be no more hatred,  
But world accord;  
Let there be purer wisdom,  
And FAITH IN OUR LORD!*

—MALCOLM HYATT.

# GOD IS STILL AT WORK

ORVIS F. JORDAN, D.D.

*Text: "My Father is working still, and I am working."—John 5:17. R.S.V.*

WHEN thoughtful groups get together to discuss what is humanity's foremost problem, they are apt to discuss the atomic bomb. They measure the time that is left before a potential enemy will have it in quantity. The quest for a defense against it has up to now been in vain. The top scientists who produced it say there is no defense against the bomb except the wide-spread sense of obligation to God. Thus we have these men of the laboratory joining the ranks of the prophets.

In other circles the foremost problem is defined to be the right distribution of economic income. These men say that wars come from economic injustice. But up to now there is no known way of curbing the greed of man except by the processes of religion. The churches furnish no economic cure-all, but they do furnish a spirit which must be in the souls of the men who work at the problem.

One travels about in the intellectual world discovering continually that there is a growing conviction that humanity's foremost problem is "A right attitude toward God." There are mistakes of the head and perversions of the heart as humanity looks at this problem. We have been looking at it a long time. Ever since pre-historic man left his picture-writing in caves until now, there has been a belief in God. This belief has had all sorts of content, and it has resulted in many diverse codes of conduct. One cannot read history and say that all religion is equally good. The man who said, "O religion, what crimes have been committed in thy name" knew what he was talking about.

One day Voltaire went down the street with a friend when a Catholic procession went by carrying the host. Voltaire lifted his hat in spite of his violent antipathy to the Catholic church, and his friend expressed astonishment. Voltaire then said "It is this way with me and God; I lift my hat but I never speak." There are millions of Americans who lift their hats but never speak. For them the concept of God has but little influence in every day affairs.

The indifferentist has an easy-going attitude toward life. He does not think about many of our fundamental problems lest he get a headache. If you query him about his attitude

toward organized religion, he is apt to express appreciation for the Golden Rule and to say that it is about all the church has that is important. Strictly speaking, the Golden Rule is ethics rather than religion. In our churches are a great host of people for whom the church is a club of nice people, or an ethical culture society but by no means a place to take God seriously.

Life has a way of changing a lot of these. The happy-go-lucky man who does not want to think faces a lot of pretty hard things before he gets through. At last he cannot run away from his problems. He may start attending his church again after having had years when he attended only on Easter, and he may be hunting God. There is nothing like trouble to smash the shallow optimism of a lot of people. They find that life is more than a big melon to be cut.

There are many things that are still incomplete. Creation is even now in process, and that is the reason Jesus said "God is still working." The astronomer would tell us of changes that go on out in space, but we are a lot more concerned about the changes that go on in our human world. Man is part animal and part spirit. The process by which the higher man shall win the victory over the lower man is God's process.

The relations of men with each other go through constant change. Gradually we have a growth of human sympathy so we have pain at the sight of barbarisms. There is a growth of the sense of human values and this is behind our various philanthropies.

Since God has neither hands nor feet, being pure Spirit (John 4:24) he uses mankind to do much of his work. Jesus saw us as no longer servants, but friends of God and Paul called his saints fellow-laborers together with God. This concept gives man a great new dignity, and presents him with a new goal. Believe that about yourself, and your life will take on nobility. It will make you fight slums, or make you minister to lepers as Father Damien did or make you work for the redemption of the underprivileged. It will send you with light for them that sit in darkness. Finding a working God who needs helpers is one of religion's greatest services to mankind.

What are some of the things that God really does? It has always seemed to religious people



He punished sin. Liberal churches have made us a dis-service in lessening this conviction. When we got rid of a physical fire as a punishment of sin, did we get rid of a sense of the evil consequences of bad living? Our generation has witnessed one of the most dramatic judgments on sin of all history. It is hard to realize the only six years ago we wondered whether Britain could hold. The armies of Fascism marched pretty well all over Europe. We could tune in on the short wave radio and hear the screaming voices of Hitler and Mussolini. Their self-confidence was complete. They had the most perfect war machine that had ever been assembled, and they faced nations that were ill-prepared and frightened.

Was there ever a greater demonstration of the falsity of the dictum "Might makes right." On the contrary we have just seen that "Right makes might." One day news comes that Mussolini is hanging head down after being murdered by his country-men, and Hitler after declaring that he was betrayed by his own people takes his own life in a Berlin cellar to avoid the fate of his ally. "The wages of sin is death."

Something armed the opponents of these evil men. Something built the morale of suffering peoples until they were able to carry on. Outraged humanity would not allow the world to fall into the hands of such evil men. It was this conscience that armed the world in its crisis. Youth gladly threw their young lives away for a cause, and even misers found it joy to give away their substance.

But let us not rejoice too much in the downfall of the dictators that drenched Europe with blood. Unless we repent of our sin, we shall likewise perish. Any kind of religion that sees the evil of the world with complacency has failed to discover what God is really like. The best fact about Him is that He abhors sin and will punish it until it is overcome.

God does something besides punish. He really has no pleasure in the death of a sinner but that he should die, declares Ezekiel. Paul declares that the goodness of God leads us to repentance. Humanity has commonly seen the hand of God in the great transformations wrought in people when they turn from evil to good. It is never enough to account for these change by fortuitous circumstances. Then men who have been changed have seen in their experience a sure evidence of the work of God. Saul, the narrow and bigoted Pharisee, one day went through a sudden transformation. In religious experience he was a mystic, and those of us who are not mystics may not know just what happened and how it came to pass. How-

ever, the incredible thing happened. Christianity's most dangerous enemy became its most ardent friend. Our books contain thousands of stories of similar changes. John B. Gough, the gutter drunkard, became America's leading temperance orator for his generation.

Those who see God at work only by miracle may ask what God had to do with all of this. In God's creative handiwork we have become moral and religious beings. When conscience commands, we usually obey. This is no blind operation of natural forces, but the work of the gracious Spirit that is in the midst of our spiritual order.

Perhaps there is no mature adult but can remember some turning point in his life when it has seemed that an Unseen Hand pushed in the way that he should go. From a thousand spiritual dangers we have been rescued because within us was a Presence.

God is in the social group as well as in the individual. In the darkness of this hour it may seem to us that the world has gone all the way back to its dark animal beginnings, but that is not so. Neither Jesus nor Paul ever tried to legislate slavery out of existence. But they treated slaves as persons. They demanded of their followers similar conduct. One day slavery began to crumble as an institution. If there is any slavery left in our world it must be hidden out of sight for the most backward nations would be ashamed to admit that they practiced it.

God is making for Himself a divine society. He himself seeks the company of souls who are like Himself. The slow development of personality in our world may discourage us at times, but with God there is time. For Himself He creates the society of the redeemed. "What is man that thou art mindful of him and the son of man that thou visitest him? Thou hast crowned him with glory and honor; thou hast made him but a little lower than God." The Hebrew often used a past tense for a future tense. Some of this is in the future tense, but it is a part of the work of God.

There are many activities of God that we may not know about, and many more that we have no time at this moment to describe, but we must speak of the culture of souls for eternity. If we talk about eternal life in the Egyptian way of preserving a body for a future habitation, we leave most modern minds cold. But if we see that in great souls there is something so worthwhile that God could not afford to lose it out of His universe, immortality becomes not only possible, but seeming inevitable. God preserves matter and force so they are not lost. Spirit is of more importance than

either of these. It is for this reason as well as many others that in the hour of sorrow the human spirit turns to God as the giver of eternal life.

The importance of this concept of a working God is that we are fellow-laborers with Him. We are no longer servants but friends. The beginner in religious experience may inquire, But how may I relate myself to the work of God? First of all, by faith. The faith we speak of is no mere voicing of ancient formulas. It is not a set of intellectual opinions. It has its analogy in an act of friendship. I trust my friend with my purse or with my good name. It is not a definition of him that makes me love him, but a personal relationship. It is so with the soul and its God. Faith has its analogies in other areas of the life experience. No man has ever seen an electron or a proton. But since they fit the facts of laboratory experience we receive them on faith. In the great laboratory of life we find God, and live with Him.

We relate ourselves to God through obedience to His known laws. Some of these laws may be written down, and others apprehended in religious experience. But when once a man says "God wills it," he has no right to do something else. A life of obedience is a life of harmony and of spiritual success.

We relate ourselves to Him by answering His call. When He needs hands we offer our hands, and when He needs feet we offer ours. Once a young man in Jerusalem heard the call "Who will go for us and whom shall we send?" The young man answered, "Here am I Lord; send me." This is what turned a nameless young nobleman into a man that shall be known to all ages, our prophet Isaiah.

The discovery of the will of God and the plan of God and the discovery of our own God-given talents determines the bent of our lives. When we live alone in the wilderness of time with no sense of responsibility to the Master spirit we are no better than butterflies. When we hear the call and answer it, then our lives become whole in their sense of purpose and joyous in their achievement. May the program of Jesus be our program, "My Father is working still, and I am working."



#### Hospitalized Soldiers

A report on the radio stated, as nearly as this writer can remember, that there are American soldiers in hospitals as a result of World War II to the number of more than 31,000 and that more than 24,000 of these are insane. These figures make one feel sober and sad and especially the latter figure.

# JUNIOR PULPIT



## Christmas

If I were to ask you little folks the question What day comes on next Thursday? I know every single one of you would know the right answer. That's right. Next Thursday will be Christmas. And not only do you all know the right answer, but everyone does. Ask any one that same question and you will get the answer, "Christmas", no matter whether you are in the United States, or Brazil, or Russia or Holland, or Egypt or China. Christmas is one of the very few days that are celebrated all over the world, for everyone knows and loves Christmas. We have our Fourth of July, our Thanksgiving and many other holidays. Other nations have their special holidays, but Christmas belongs to everyone, and that is because the infant Jesus was born in Bethlehem, for all the world, and the Angel choir sang of Peace on earth and good will to men, for all the world to hear, and to bring all the world joy and hope.

Not all people celebrate Christmas just like we do. They all know the day and it is one of happiness for them, but they all have their own way of spending Christmas. In Belgium the little boys and girls fill their shoes with beans and carrots and other things, and put them out by the chimney so that their Santa, whom they call Saint Nick, will have something to feed his horses. Christmas morning the little folks find the beans and carrots gone and candies and sweets in their place. In Norway the folks even hang out sheaves of grain so that the birds can have a good Christmas. In Spain the children hide their shoes in the bushes on Christmas eve, and the next morning they find them full of goodies.

So, everywhere you can go, they have their Christmas and it is a happy day all around the world, regardless of how they celebrate it, and all because the Angels sang about peace and goodwill over the manger in which lay the tiny Babe of Bethlehem, our Lord and Saviour.

Don't ever forget that there is no happiness that can come to you or to the world, that means half as much as the happiness that comes at Christmas time, with peace and goodwill to men and Jesus at its very center. Today our world needs peace. It needs good will among men. It needs Jesus.



## Rabbit Tracks

Did you ever get out early in the morning on a winter day, after new snow had fallen during the night? How pretty and clean and white everything is on a day like that. It's pretty as a fairyland.

And did you ever find freshly made rabbit tracks, where a rabbit had hopped along through the newly fallen snow? It is easy to tell they are rabbit tracks for they are unlike any other animal tracks. It is easy to tell which way the rabbit went, too. And it's fun following the rabbit just to see where he went. Sometimes, when he is in a big hurry the tracks are far apart, for he has been making big jumps. Other times he doesn't seem to be concerned about getting anywhere at all. He just wanders all over the back yard, in and out among the snow covered plants that grew there last summer. Maybe he stops every once in a while to nibble on some bit of food that sticks up above the snow.

He seems awfully uncertain about where he wants to go. But of this you can be certain. If you follow those tracks, you will find a rabbit at the end of them. I once knew a man who had been born in a little hut made of sod, on a western prairie. He told me that they were so poor that many times they had nothing to eat, and that in the winter his father used to take him out in the morning, find a rabbit track and say, "Charlie, do you see that rabbit track?" Charlie would say, "Yes, father, I do." Then his father would say, "Well, son, your breakfast is at the other end," and Charlie would have to follow that track until he found the rabbit, if he wanted any breakfast.

Well, we are not little cotton-tail rabbits hopping about through the snow, but we certainly leave tracks that are just as easy to follow. And they show other people just where we have been, what we have been doing and which way we are headed, in life. Some of the tracks we make lead to success and happiness and joy and peace. Some others go in the opposite direction. And now while we are still young, and starting out through a new year, is a fine time to decide that if a person is known by the tracks he makes, and if life's best joys come for the one who goes in the right way, we are going to be careful to leave tracks of which we can be proud, all the year through.

## In the Bottle

Little Bobbie was inside, for outside a blizzard was raging. It was too cold and snowy to be out, so he was trying to amuse himself

inside, and sometimes that is hard to do. Finally his mother suggested that he draw some pictures, to pass the time away. So Bobbie went hard at work drawing pictures. Finally he got up from the table where he had been working hard and taking his paper to his mother he showed her what he had drawn. She looked at it and said, "Well, that's fine, Bobbie. It looks like a cat, or a horse, but it doesn't have any tail."

"I know," said Bobbie. "But it isn't a horse and it isn't a cat. It's a picture of Fido, and his tail is still in the ink-bottle."

Every morning starts a new day for us. Every Sunday starts a new week. Twelve times a year we start a new, clean month, and once every year, on January first, we start a new year. It's like a fresh tablet of writing paper with every page clean and white and unsoiled. Each day we write on one sheet, so that at the end of the year, we have used every single sheet in the pad.

Some of those sheets have big black blots on them, where we were careless and made a mistake. Some of the pages are torn and soiled, where we were not as careful as we should have been to keep them clean and unrumpled. But even some older folks, who should know better, because they have had so much more experience than you little folks, make blots and soiled pages in their year books, too.

So we mustn't be too much concerned if we find, in looking back through the pages, that not all are as clean and perfect as they could have been if we had been a little more careful. But what is important is that we do something worth while, every day, and don't leave Fido's tail in the ink bottle. Too often we leave our good intentions in the ink bottle and don't even try to draw anything on our paper. It is unfortunate when we make a mistake, but it is a lot worse when we just don't try. So go ahead with your drawing for this year. Do the very best you can. Try to keep all the pages clean and unblotted, but remember that it is a lot worse not to try to make it a good year, than to try, and make a blot once in a while. If you just try, day by day, I know you will have a happy new year.



## Australia to Stay White Labor Delegate Says

Toronto, Sept. 9, 1947, Associated Press report: "Australia's Labor Government believes in a 'white Australia', Patrick Kennelly, Australian delegate, told the Commonwealth Conference of Labor Parties Monday. 'Other people may have different opinions, but we will never allow colored peoples into Australia.'"—*Buffalo Evening News*.



# ILLUSTRATIONS



## Teach the Children

*Deut. 4:1-14. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"*

Into the care and keeping of parents is given in a special way the opportunity for shaping and inspiring the motives and consecrations of their children. They are in control of society's most basic unit, the family. They are the chief and best teachers of their children. They, above all others are in a position to cultivate and direct the creative influences which make the home soil rich and fruitful.

From personal experience I can witness along with the thousands of others—that the teachings of my parents through devoted living, family worship, bed-time prayers, grace at meals, good books and magazines, consistent participation in the life of the church, were unquestionably most influential factors in my Christian decisions, as well as those of the rest of the family of 10 children. The home and the church must enter into a holy conspiracy to complement one another in this great business of Christian living and teaching. It is the most serious and effective life-transforming partnership work which confronts Christianity today. Christ will become the most challenging partner in this enterprise.—*Ralph H. Collins, Ala., Christian Advocate.*



## Who Attends Movies?

*Deut. 4:10. "That they may teach their children."*

*Jud. 13:8. "Teach us what we shall do to the child."*

Seventy-seven million people in U.S.A. attend the movies each week; 28 million of these are adolescent young people; 11 million are under 14 years old.—*Exchange.*



## Repay Debt of Blood

*I Cor. 15:45-46. "The last Adam was made a quickening spirit."*

*Luke 6:38. "Give, and it shall be given unto you, good measure."*

The inmates of the Connecticut State Prison at Wethersfield have repaid a debt of blood owed by a fellow inmate. (Nov. 8, 1947. AP).

The debtor had been a recent patient at Hartford Hospital, where it had been necessary to give him 18 pints of blood by transfusion as it is necessary to replace the blood thus used the prison inmates volunteered to repay the blood debt.

Members of the hospital's blood bank staff visited the prison, where 20 donors donated not only the 18 pints owed, but an additional amount to be placed in the bank for use by patients designated by the Connecticut Cancer Society.



## Bouquets Instead of Rocks

*II Sam. 19:35. "Discern between good and evil."*

*Job 2:10. "We receive good, and not evil."*

If you think your church the best,  
Tell 'em so!

If you'd have it lead the rest,  
Help it grow!

When there's anything to do,

Let them always count on you;  
You'll feel better when it's through,  
Don't you know.

If you've ever given knocks,  
Change your style,

Throw bouquets instead of rocks  
For a while.

Let the other fellow roast;  
Shun him as you would a ghost;  
Meet his banter with a boast  
And a smile.

When a stranger from afar  
Comes along,  
Tell him who and what you are—  
Make it strong.

Never flatter, never bluff,  
Tell the truth, for that's enough  
Don't just belong.

—*Exchange.*



## Investments for God

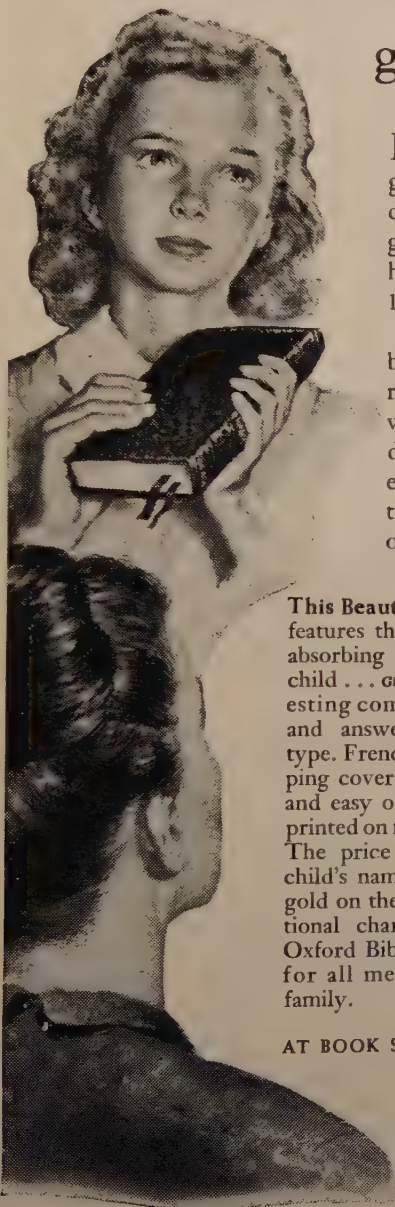
*Luke 6:37. "For with the same measure that ye mete . . ."*

*Lev. 27:30. "All the tithe of the land, . . . is the Lord's."*

The increase of a dollar at compound interest, as figured out by an economist, amounts to more than 21½ million dollars, is less than 240 years. He said, "I thought to myself that



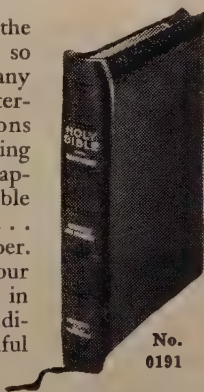
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surely God would make a dollar invested for Him grow as rapidly as it does by the laws of trade made by man."

We do not lose when we invest our money for God. Some day we shall receive, with interest, all that we have given to Him. "And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof."

—*High School Christian.*



## All Things Through Christ

*Phil. 4:4-17. "Think on these things . . . Not because I desire a gift; but I desire fruit that may abound to your account."*

An African girl wins The International Foundation Research scholarship for the University of Syracuse, Syracuse, New York, tenable for one year.

Capetown, South Africa, (Nov. 8, 1947, Reuters) reports that Stella Jacobs, Negro, former student of Capetown University, and the first non-European student of her sex to obtain a master of science degree in botany at the University, was awarded the Syracuse scholarship. An appeal has been launched by the Cape Peninsula Joint Council of Europeans and Africans for funds to permit Miss Jacobs to take up the scholarship, which covers tuition and board, but not the \$1,200.00 traveling expenses.

Miss Jacobs, who got her degree with honors two years ago, and a bachelor of education degree last year, is now teaching at Uitenhage. Her father is a Capetown carpenter. Short of funds throughout her university career, Miss Jacobs paid her way by winning scholarships. Although she supplemented her income by private tutoring, she could not afford textbooks and all her study and reference work had to be done in the university and public libraries. She hopes to get her doctorate through the new scholarship, tenable for one year.

"God moves in a mysterious way

His wonders to perform;

He plants his footsteps in the sea

And rides upon the storm," (Cowper)

Here is a project of practical and divine origin for some missionary-minded group in this great land of ours.



## Four, Not Three

*What Moses Saw.*—*"Certainly I will be with thee"* (Golden Text).—Donald Morris said: "I think when God makes his presence felt through us, we are like the burning bush; Moses never took any heed what sort of bush it

was—he saw only the brightness of the Lord."—*From George Eliot.*

*The Fourth Man.*—"Certainly I will be with thee" (Golden Text).—We who believe that the Creator of the world still rules and guides our lives as we pass through it remember with a thrill just now the words of Shackleton as he recalled a march with two of his men in Georgia: "When I look back," he said, "I have no doubt that Providence guided us, not only across those snowfields; but across the storm-white sea. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterward Worsley said to me, 'Boss, I had a curious feeling on that march that there was another person with us.'"—*Children's Newspaper.*



## Her Alabaster Box

Hudson Taylor tells us that after a great missionary meeting at Cardiff, he received a letter from a widow, who said: "I could not put into your hands yesterday any money or jewels, for my husband is dead and we have hard shifts to live. But I have one jewel—my daughter. She has long wanted to go. I could not let her go from my care, but last night I gave my alabaster box of very precious ointment to Christ; and if you will see to her going out now, I will be glad to send her."—*Sunday School Times.*



## Surrender

*Psa. 127:1. "Except the Lord builds the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh, but in vain."*

Let me hold lightly  
Things of this earth;  
Transient treasures,  
What are they worth?  
Moths can corrupt them,  
Rust can decay;  
All their bright beauty  
Fades in a day.  
Let me hold lightly  
Temporal things,  
I, who am deathless,  
I, who wear wings!

Let me hold fast, Lord  
Things of the skies,  
Quicken my vision,  
Open my eyes!  
Show me Thy riches,  
Glory and grace,  
Boundless as time is,  
Endless as space!  
Let me hold lightly  
Things that are mine—  
Lord, Thou hast giv'n me  
All that is Thine!

—*Martha Snell Nicholson.*



## God's Temple

*Isaiah 1:1-20. "Wash ye, make you clean; put away the evil of your doings."*

As Isaiah's vision of God's glory was revealed to him in the Temple, he became more



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conscious of his own sin. So with the penitent Christian who presents himself at the foot of the altar; God's glory and love magnifies man's need of cleansing; man's need of regeneration, being born anew in the spirit. Such was Peter's experience when he exclaimed, "Depart from me, for I am a sinful man, O Lord!"

It is this experience that causes most reborn men and women to be keenly conscious of their unworthiness. Men and women in need of rebirth may find some reasons for self-congratulations when comparing themselves with other worshippers; not so the soul who knows Him in His Perfect Holiness. Striving for some degree of worthiness of the grace He has bestowed upon those who come seeking, is the true mark of rebirth.—*Wm. T. McElroy.*



### Why Wear a Beaten Look?

*John 3:1-17. "God sent his Son . . . that the world through him might be saved."*

The post-war years have increased the fears and anxieties of the human family. During the relentless war years, the besieged were too busy seeking protection to think of their retinue of newly born troubles; soldiers and sailors were too busy learning the arts of combat and defense to be greatly concerned of later civilian status; those supplying the equipment for war were too busy with production and wages to think much beyond the weekly payday.

As we emerge from the morass of the troubles man has created for himself on this earth of physical things, let us take time to look about us, above the level of shortages, high prices, needs in stricken countries, exports, the progress of the U. N., the claims of political parties, the endless reports of crime in newspapers and on the air,—let us put all this aside and join Nicodemus in this visit to Jesus, and see if we can get a new hold on life. Must we go at night? No, we can go anytime, because it is written—

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . ."—(John 10:7-11).

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." —(Matt. 18:19-20).

That which is done is history; that which is before us may bring hope and gladness to men on earth. Let us put aside our "beaten look", our hopeless attitude. We have God's promise that he who enters the door of spiritual life through Him will find pasture; we have His

promise that he who asks in His Name will receive. Let us enter the new year with the firm resolve to accept God at His Word; let us enter the door, let us ask His help in our plan for living.—*Edwin Metcalfe.*



### Not by Flesh, But by Spirit

*Romans 13:12-14. "The night is far spent, the day is at hand, . . . let us put on the armor of light."*

*II Cor. 10:2. "As if we walked according to the flesh."*

Dorothy Caruso never had to worry about "the new look"; she had too many clothes. She never had to worry about clothes, at least not in the way many women do. Instead of begging her husband for a new dress, she was burdened with the need for finding words to tell Enrico she didn't know what to do with all the apparel she had.

"As I knew nothing about clothes, Enrico selected my wardrobe. Since his ideas were on a grand scale, he began by ordering 15 evening frocks, 12 afternoon dresses, 8 tailored suits, 6 topcoats, 12 evening wraps, 4 tea gowns, and 12 house pajamas."

Poor Dorothy got dizzy from all the fittings she had to attend and "wondered how I could bear my grim future of beautiful clothes." Enrico also bought her jewels to match every costume, and instead of enjoying her splendor, she spent all the time away from home worrying whether she had locked the safe. At times she thought lovingly of the simple convent uniforms she used to wear.



### Look About You For Marvels of Life

When I was a boy, I went to a school in London. We had a drawing teacher who belonged to a family with a famous name in the world of art. His suits always smelled of tobacco and Scotch moors. Those of us who took drawing lessons liked him very much, for he regarded most of us a hopeless lot, and usually—when his artistic mind was not in extreme pain—treated us in an easy manner and let us do things in class which were most agreeable.

One day the teacher said: "Now boys, each of you this afternoon must draw what you imagine to be a marvelous creature. You understand. Any remarkable, astonishing, and almost incredible creature."

That was fun, and we went at it with a will. At the end of the hour, the teacher gathered up the thick papers, and said: "Next week I will



If you who got the prize, if there were a prize, which I regret to say there isn't."

When the lesson time of the next week came, we all trooped in, and our drawings were hung round the wall with thumbtacks. I had drawn an impressive dragon with a very fiery mouth. Another boy had achieved a unicorn with a gigantic single horn. Another portrayed a splendid and terrific eagle with a human face bearing some resemblance to our headmaster. There was also a fearsome sea serpent with a long winding all over the place, and there were other freakish and monstrous creatures. Last of all, there was a horse, quite beautifully drawn and very much alive, but just a horse, an ordinary horse, a cart horse it was intended to be, I think. And some of us said to ourselves: "There's nothing wonderful about that. That won't be counted."

The drawing teacher said: "Almost all are pretty bad. Some are better than others. But you have expressed yourself with energy, and that is good." Pomeroy Minor, for instance, has put it into the mouth of his dragon all the fiercest fierceness he would like to show himself. But the prize, if there were a prize, goes to Penwick Major for his horse."

We were staggered. We murmured.

"Not at all. Not at all," said the teacher. There was no catch. First, I wanted to get some drawings from you, and got them. And second, I wanted to find out how many of you understand that to an artist the real things are always more remarkable than the unreal. A real mother is more astonishing than a fairy god-mother; your fathers heroically put up with more than unicorn could do; a faithful dog is far more wonderful than a dragon; and your own courage will take you further than an eagle's wings."

I never learned to draw; but that is one lesson I do remember. And I think now that the teacher was helping us to have eyes unblinded by familiarity and to see beautiful surprises among the things of common earth.—Vivian Pomeroy, "The Christian Leader."

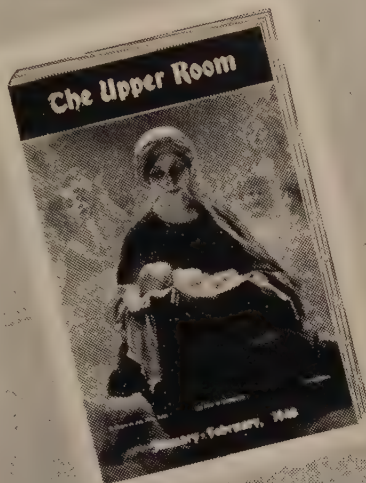


## Our Inner World

Isaiah 8:12. "... for they say, The Lord seeth us not; the Lord hath forsaken the earth."  
Exodus 32:7. "And the Lord said unto Moses, Go, get thee down; for thy people which thou broughtest out of the land of Egypt have corrupted themselves."

The spiritual deficiency of our day is due chiefly to over-absorption in the outer world—mechanism, money, size, and speed. That world has needed our attention. By scientific

## This Christmas Use



## as Christmas cards

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## The Upper Room

Nashville 4, Tennessee

study of matter and motion, by exploration and experiment in the fields of chemistry, biology, engineering, astronomy, and medicine, men have doubled the average length of human life, multiplied many fold the educational opportunities of adolescents, more than doubled the real wages of workers, pushed famine and pestilence back to the frontiers of civilization, perfected printing, the radio, and motion pictures as means whereby human culture may be disseminated, and prepared the way for unprecedented advances toward abundance, security, and rich experience for all mankind.

But in this absorption in the applications of physical science, we have neglected and even lost faith in the reality of the inner world. Unless this blunder can be corrected the values of our scientific triumphs will be lost, for values belong to the world of inner consciousness.—*Hornell Hart*, in "Personal Religion."



## God Took Him

*Matt. 24:26. "That hour knoweth no man."*

*Gen. 5:24. "And Enoch walked with God: and he was not; for God took him."*

*Luke 22:53. "But this is your hour."*

"He was there, and then he wasn't there," explained the pilot of the Constellation, wing-

ing its way to Europe, 19,000 feet above the ocean recently, when the flight engineer disappeared through an opening in the fuselage while attempting to take instrument readings. When the investigating committee pressed the pilot for details, he added, "I did not actually see him blown out. He was there, and then he wasn't there."

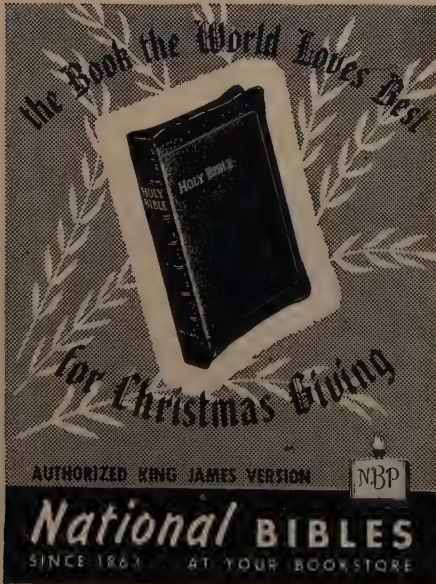
While the circumstances surrounding this tragedy, 500 miles out from Newfoundland, and over the ocean, startle us, the lesson is one of daily life. We are here, and then we aren't here. No one actually sees us departing this life, nor are we ready to witness the departure of a loved one. "No man knoweth the hour..." Those of us who accept literally God's "Watch, therefore, ye know not the hour," (Matt. 24:42) are placing ourselves in His keeping.



## Ambassadors

(From page 552)

what he says as his manner of saying it that counts." "The love of Christ constrains us," said the first Christians. God's saving and mighty deeds in Christ completely overflowed their hearts, enabling them to utter "the truth in love", a young man was telling how he had been won to Christ through Henry Drummond, who was so effective in dealing with college students in the Moody campaigns. There was something so sincere and manly about Drummond's presentation of the Christian life that he could not resist his appeal. But, we must lift our eyes even higher than a Drummond, a Moody, a Spurgeon, a Phillips Brooks, if we would glimpse the consummate Ambassador. We must lift them to the One Who is altogether lovely! I never tire of looking at Holman Hunt's painting, THE LIGHT OF THE WORLD. Gaze at it long, and prayerfully, if you would become a skillful winner of souls. He Who is the Light of the World stands before a door, knocking with His right hand, the while He holds a lantern in His left. A crown of thorns is pressed down upon His forehead. He listens intently, for that door to be opened from within. He does not hammer at the door of our hearts! He respects, and He awaits our decision: "If any man will hear My voice and open the door, I will come in!" Truly, "majestic sweetness sits enthroned upon the Savior's brow!" Mind you, "sweetness", but not softness! And the aim and end of all our evangelistic efforts should be to get men's eyes off themselves and upon Him Who alone is the "Chiefest among ten thousand".





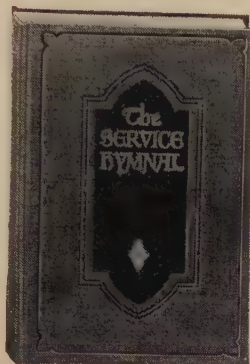
Some of the most effective evangelistic work today is being done by a group known as Alcoholics Anonymous, an organization, or better yet, a sustaining fellowship of men who have won the hard battle against drink, and whose aim it is to help others to a like victory. Take this instance: he was an only child, somewhat spoiled, who, when he left for college, fell into the snare of social drinking. This habit soon wound its deceptive coils about him until, in his chosen profession of medicine, he was rendered practically useless. Cure after cure was vainly tried. Then, at long last, came deliverance! One who had himself been a victim of drink, came "where he was" and had compassion on him. This comparative stranger got underneath the burden of the defeated man, brought him spiritual help at the point of need, until Christ Himself stood knocking at his heart's door, was invited in, and a life was made new. And now listen: "What did this new friend do or say that was different from what others had said or done? It must be remembered that I had read a great deal and talked to everyone who knew, or thought they knew, anything about alcoholism. And I had earnestly tried religion." The physician then goes on to point out the secret: "He knew all the answers from bitter personal experience. In other words, he talked my language." Does that mean that we ourselves must have experienced the moral defeat of those whom we seek to lead to a saving faith in Christ? Not at all. But it does mean that we are required to be sanely sympathetic and understanding, in the spirit of the One Who was Himself tempted in all respects like as we are, yet without sin."

Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore. Touched by a loving heart, awakened by kindness, chords that are broken will vibrate once more."

That formerly defeated doctor found what Paul and all of us down the centuries have found, in the great message of Reconciliation, healing and redemption at the point of hurt! The joy of God's salvation restored unto us as we lifted our eyes from ourselves to Him Who loved and gave Himself for us! When that really happens to a man, woman, boy or girl, others will be hearing about it! He must share the greatest thing that has happened to him. He will be saying, with the radiant of the ages, "Now we are ambassadors for Christ, God making His appeal through us. We beseech you in behalf of our Redeemer, BE YE RECONCILED UNTO GOD!"

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## ON THE MEANING OF CHRIST

By John Knox. Scribner. 117 pp. \$2.50.

The eight chapters in this volume constitute, in large part, the William Belden Noble Lectures delivered in Harvard University in 1947. The author, who is Baldwin Professor of Sacred Literature at Union Theological Seminary, approaches his theme more from the standpoint of faith and experience than that of history and fact. He does not seek to tell the story of Jesus' life. His purpose is rather to interpret the life of Jesus in the light of history. His chapters deal with such themes as: THE FACT OF REVELATION, THE REVEALING EVENT, THE EVENT AND ITS PARTS and THE PERSON and THE GOSPELS, THE MIRACLES, THE STORY, and THE CHURCH. A helpful concluding touch is an index of Names and Subjects together with Scriptural passages.

Ministers will find an especial advantage in Professor Knox's book. It delves directly into theological problems and difficulties and handles these matters with clarity and discernment. It brings a sound approach to all doctrines of faith and that without being dull or obscure. It will stimulate thought, with great insight, along the lines that have compelled men to ask profound questions concerning Jesus, the Christ. Finally, it will lead the reader to a renewal of faith and a fresh avowal of purpose like that which changed fishermen long ago into "fishers of men", and sinners into saints.

In view of both the Advent and Lenten Seasons coming up, this book ought to find a welcome place in everyman's library.—John W. McKelvey.

## AN INTRODUCTION TO JESUS FOR THE TWENTIETH CENTURY

By R. W. Stewart. Macmillan. 127 pp. \$1.75.

Doctor Stewart, minister of Killermont Parish Church, Glasgow, has given us one of the most thought-provoking interpretations of Jesus available in this short but stimulating volume. He makes his approach through eight chapters with the dominant idea that Jesus is a person in history capable of being understood and appreciated by the twentieth century on the same terms as the first century. He regards Jesus as a man who responded to His divine calling with all the intelligence and passion of which His soul was capable, and who achieved for Himself the place He came to occupy because He brought both purpose and consecration to the living of His days. His delineation of Jesus' career, in its relationship with that of John the Baptist, is fresh and startling, chiefly because it seeks to account for the Master's life, not from the standpoint of the after ages but from the viewpoint of His own generation and His own struggle with the spiritual lethargy and bigotry of His time.

The author goes on to discuss how Jesus began His active ministry, how He ran into the opposition of the Pharisees, and how He faced His doom. His chapter on the significance of Jesus' death is unusually well done, as well as the chapter on the emergence of Christianity. The final chapter on the newer philosophy and the modern approach to Jesus is less effective than the others but contains some very suggestive thinking.

Ministers and laymen alike will find his book extremely helpful in the light of present-day viewpoints and studies. Its good common sense as much as its spiritual acumen, makes it a desirable book for every



Christian's library. Its sincerity and directness of approach commend it and deeply characterize its pages.—*Wm W. McKelvey.*

## THE PROTESTANT PULPIT

Andrew W. Blackwood. Abingdon-Cokesbury.

11 pp. \$2.75.

Here are thirty-nine sermons by leading Protestant preachers from the Reformation to our present day, compiled by Andrew W. Blackwood. Dr. Blackwood is a well-known authority in the field of preaching and all will find his selection of preachers and sermons stimulating. The book is divided into two sections. The first section, "Masters in Other Days", include sermons by such men as Martin Luther, John Wesley, Phillips Brooks, Dwight Moody, and others. The second section, "Masters in Our Own Day", include sermons by men like George Buttrick, Karl Barth, Walter Maier, Joseph H. Newton, Leslie Weatherhead, and others. Dr. Blackwood has attempted to keep away, with a few exceptions, from sermons which appear in other collections. You will find here a variety of styles of preaching, and theological viewpoints.

"The book," says Dr. Blackwood, "has grown out of my experience as a teacher of ministerial students and as an adviser of parish ministers. Thirty years of study about preaching seem to show that the best approach is through history, and that the best way to improve one's pulpit work is through the study of sermons. At an early stage almost every master preacher has made a study of printed sermons of former divines."

"The Protestant Pulpit" was compiled to help three kinds of readers: seminary students, parish ministers, and laymen. Here is an opportunity for a pastor to do "laboratory work" among some of the great sermons of the past and present. The layman will find here a different and interesting approach to Protestantism. Dr. Blackwood never ceases to be a teacher. The book ends with an appendix: "How to Study a Sermon", "Books for Study in this Field", and "Biographical Index of Authors". You will find it stimulating and rewarding.—*Meredith J. Sprunger.*

## THE SMALL TOWN AND COUNTRY CHURCH

by Edwin A. Hunter. Abingdon-Cokesbury. 143 pp. \$1.50.

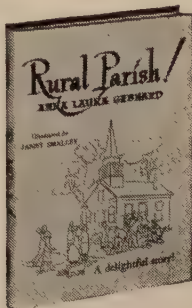
This book is based on the Slover Lectures which the author delivered at Southwestern University, Georgetown, Texas, in July, 1946. It is concerned with the activities of the church in communities of less than 5000 people. The author discusses in detail the relation of the church and the land, community health, recreation, community agencies, and ways the church can serve the rural community. The Rev. Mr. Hunter is editor of the Southwestern Advocate but has spent most of his ministry serving as pastor and district superintendent in the rural areas of Texas. He has a deep understanding and appreciation of the rural church.

"The time has come," he says, "for our churches to awaken to their responsibility and opportunity in rural America. There was a time when a Sunday preaching service and a church-school service seemed to suffice, but that day has passed. We must have a new and enlarged program of service to meet the needs of this day in which we live." Mr. Hunter points out that an overwhelming proportion of the leadership of the country comes from the rural areas. He shows that the life of the city church is really carried on by those who have their roots in the country. The book fairly bristles with facts and statistics. Every pastor should have this book in his library for this reason alone.

The purpose of the book is not inspirational but didactic and informational. The author says that it

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was "undertaken with the hope of dignifying and magnifying the importance of our rural work and of bringing to pastors and leaders a new sense of responsibility for service in the rural field." The last chapter contains brief biographical sketches of successful rural pastors.—*Meredith J. Sprunger.*

#### **CHRISTIAN EDUCATION THROUGH THE CHURCH.** By Frank M. McKibben. Abingdon-Cokesbury. 156 pp.

The author is convinced that one of the main causes of the ineffectiveness of Protestant education is a lack of a philosophy of religious education as it relates to the local church. His purpose in writing this book is to give religious educators an adequate philosophy of Christian education.

Dr. McKibben has succeeded in lucidly presenting this philosophy and gives practical suggestions of synchronizing the educational program of the church with such a philosophy. Protestants hardly need to be told that religious instruction is the weakest point in their church life. The author, who is a professor of religious education in Garrett Biblical Institute, in this book is touching Protestantism at its weakest point.—*J. J. Sessler.*

#### **COMMON-SENSE LIVING**

By Herbert Winston Hansen. Abingdon-Cokesbury. 151 pp. \$1.50.

This is the first full-length book of the Rev. Herbert W. Hansen, pastor of the Community Baptist Church at Scarsdale, New York. It is written out of a rich experience of ministering to people. This book, in the words of the author, "attempts to give the reader an elementary understanding of what he is and how he functions as a living, thinking person. It is an attempt to show how his mind works—what his choices, habits, fears, prejudices, and instincts do for him. It is an attempt to show how elementary psychology can contribute to fulness of life."

Pastor Hansen does just that—it is a fine book to put into the hands of laymen. There are twenty interestingly written chapters. The chapter headings are suggestive of their vital contents: Making Your Own Environment, The Power of Suggestion, Christianizing Our Instincts, Channeling Emotion into Power, Managing Our Moods, Living in Several Dimensions, etc. It is written to give mental and emotional stability to its readers.

Its value to pastors, beyond its stimulating insights and homiletical suggestiveness, is its profusion of good illustrations and excellent use of biblical material. It is a good reference book for "life-situation" preaching. Common-Sense Living is written in nontechnical language and is a popular presentation of ways of daily living that are based on psychology and the vital truths of the Bible. The author's closing paragraph: "Common sense, a little psychology, and Christ can give us what we need: the ability to discipline and channel our faculties and powers so that they will build for several dimensions in life. Christian character and satisfaction in living come in a wholeness of life where breadth, length, depth, and height all balance each other. Christian living at its best is healthy, wholesome, and broad-gauged."—*Meredith J. Sprunger.*

#### **BIBLE SURVEY**

By William Hendriksen. Baker Book House. 474 pp. \$4.50.

This is a source book of biblical information compiled by the professor of New Testament Literature of Calvin Seminary. It was not written as a work on Bible Interpretation, Bible History, or Bible Introduction. It is somewhat all three rolled into one. Mr. Hendriksen has

written it in a style readily understood by the high school student; yet, with enough scholarly material that the minister and Bible student will find it equally helpful.

It is written from the standpoint of the conservative theologian, but as it is written largely from a practical point of view, this will not greatly limit the usefulness of this book for those who may not share the author's theological view point. The many charts, lists, and outlines make this volume a valuable reference book for the Bible student or teacher of religion.—*Meredith J. Sprunger.*

#### **TOLA**

By Anabel Walker. W. A. Wilde Co. \$2.00.

This is a remarkable book. It combines a thorough knowledge of the Bible, a knowledge of Biblical times and customs with a true novelist's art. Tola, the principle character, was a young shepherd on the plains of Bethlehem, when the angels sang "Peace on Earth, Good Will to Men." Tola was also one of the thieves crucified with Christ, the one who cried out to be remembered. In between those two events is crowded a thrilling drama in which appear Herod, Nicodemus, Jesus, the High Priest, and many others. Many of the scenes from the gospels are woven into the drama in an effective and reverent manner. Human emotions, political maneuvering, woman's anguish, man's inhumanity to man, greed and selfishness, as well as the overshadowing presence of God, are all woven into a delightfully different story.—*C. F. Banning*

#### **JESUS: WHAT MANNER OF MAN**

By Henry J. Cadbury. Macmillan. 123 pp. \$2.25.

Professor Cadbury presents, through the medium of the Shaffer Lectures at the Yale Divinity School, a series of fresh studies of the Man Christ Jesus. He approaches the interpretation of Jesus by asking six pertinent questions: Is not this Jesus? Whence this wisdom? Why speakest Thou in parables? What is this? New teaching! How knoweth this man? and By what authority? Each question leads into a thought-provoking chapter of probing insight and re-appraisal. Without becoming too technical the author opens up angles and viewpoints that bring startling and refreshing truths to the surface and make one newly acquainted, as it were, with this Teacher come from God.

The reader must not expect to find in these six short chapters the scope or attempt at a life of Jesus. He ought not to look for a theological vignette of the Master, for the interests of the author are centered almost completely in the human approach, in understanding Jesus the Man, the Teacher, and the Prophet. No reader will read to the end without a new appreciation of the life and spirit of Jesus and without much profitable study on the greatest life ever lived.

Since the chapters were essentially lectures in the first place, they will appeal to the lay as well as clerical mind. They read easily and maintain a lively interest from start to finish.—*John W. McKelvey.*

#### **I GO TO CHURCH**

A First Reader by Marcella Pruch. Pictures by Lucia Patton. Cloister Press. Paper. \$2.25.

This little first reader is on the type of the ordinary school readers, but uses instead the facts and truths of the Church and the Church school. I tried it out on my small granddaughter, and she insisted that I read it from cover to cover, and when I finished, she clambered, "More! More!" It evidently is admirably adapted to the needs and in the spirit of the age group for which it was intended.—*Charles Haddon Nabers.*



Hewers of Wood  
(from page 550)

There is the familiar legend of the shoe factory which comes to the fore at this point. It was equipped with the most up-to-date machinery. Its stockpile consisted of the most elegant leather. Its management and labor, employer and employee from the top to the bottom, were of the finest sort. And it is all, that if you were to enter that factory at any time of a working day you would find everybody busy, machinery running, materials moving, in fact everything in tip-top order except for one thing—they never made any shoes. The very purpose for which the factory was built was thus frustrated and unfulfilled.

Such a factory has no more right to exist than the fig tree that bore no fruit but merely lumbered the ground, or than we ourselves who have been given work to do but wander aimlessly and empty-handedly in the earth.

No, we may have the lowest assignment on the list of heavenly chores, but the important thing to remember in hewing our wood and drawing our water is this, that we are workmen of the Lord, we are builders together with God. We, in addition to the captains and elders, have made a covenant with the Eternal to do His commands.

There is a sentence in our Ritual which I think is exceedingly helpful: "Consecrate with my presence the way our feet may go; and the humblest work will shine, and the roughest surfaces be made plain."


Of all the applications possible for this sublime truth let me stress today its relation to our service and sacrifice within the fellowship of the Church. I want you to think of this Church, not "as the fellowship for worship and for service of *all* who are united to the living Lord," as we repeat in one of our Affirmations of Faith, but "as the fellowship for worship and for service of you, and you, and you," in short, of each one of us specifically and individually. I want you to think of your latent capacities, your unused gifts and powers, your hidden light, your buried talent. And then I want you to think of all the things that need to be done, the conspicuous and the inconspicuous things, the more highly regarded things and the menial chores, and I want you to ask yourself, "What ought, what can I do to keep faith with the Lord my God, to set God's people free, to stand unashamed in Christ's stead as His workman?" And then, whether as captains and elders, or as hewers of wood and drawers of water, let each of us this forthcoming year determine, God being our Helper, fulfill our destiny aright.

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# Mid-Week Suggestions

## I. That Thy Way Be Known Upon the Earth

*Organ:* "Largo"—Handel.

*Invocation:* "God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."

*Hymn:* "Love Divine, All Love Excelling."

*Psalm:* 105, responsively.

*Hymn:* "My Soul, Be on Thy Guard."

*Scripture:* Matt. 28:18-20. 2 Thess. 3:5; 3:16.

*Hymn:* "Hark, Hark, My Soul."

*Meditation:* According to statistics, there are some over 2 billion people living on this earth, of which only a small portion know of the Bible, and of Jesus Christ and His love and sacrifice for all men. Some of those who do not know the Son of God, and his offer of salvation, are right in this community, living next door to us, within the shadow of the church. Many believe that "making known the way of salvation" to others requires some kind of crusade; a special season, special emotional stress, and special budgets and committees; in other words, they believe it is a season of adventure, while the rest of the time we walk a given path, from which no light is cast across the way to the man, woman, or child, still a stranger to Jesus Christ, and his message.

Making known HIS WAY is a matter of living it, hour by hour, in our goings and comings, our good-mornings and good-nights, our neighborhood contacts, our buying and selling. It is a continuous, never-ending adventure in everyday living. The story is told of a woodsman, fishing for salmon in one of the streams of our great northwest. A woman watching the fishermen catch the salmon on their way upstream, asked, "Don't any of the salmon swim downstream where it is easier to get away?" Although the current was strong and forceful, the salmon were fighting their way upstream against it and the woodsman answered, "Lady, the live ones keep swimming against the current. When they stop doing that, they are dying; only the salmon that are done for go with the stream." After landing a few more salmon, he added, "It's the same way with most things, certainly with people. You have to keep going against the current, if you want to stay alive."

While living His Way, and making Him known to those who have not yet found Him, requires going against the current of life, we know it is the only way that progress is made, the only way to "stay alive ourselves."—(Keeler).

*Hymn:* "Soldiers of Christ, Arise."

*Reader:* From Arthur Guiderman's poem, "Education."

No printed word nor spoken plea  
Can teach young hearts what men should be,  
Not all the books on all the shelves  
But what the teachers are themselves,  
Can change the hearts of men.

*Hymn:* "O Maker of the Sea and Sky."

*Prayer:* (For courage and grace to live that which we profess to believe, so men may see the light of God's love through us.)



Hymn: "Holy, Holy, Holy, Lord God Almighty."

Organ: "March in F Flat"—Stewart.

## Each Day A New Day

Organ: "The Answer"—Wolstenholme.

Invocation: "It is a good thing to give thanks unto the Lord, and to sing praises unto His name, O Most High."

Hymn: "There's a Light Upon the Mountain."

Psalms: 102, responsively.

Hymn: "I Need Thee, Precious Jesus."

Scripture: Acts 9:1-22.

Hymn: "Guide Me, O Thou Great Jehovah."

Pastor: "Lord, what wilt Thou have me to do?"  
All on the road to Damascus was confronted with a great light and a voice from Heaven; when he found himself, he said, "Lord, what wilt Thou have me to do?" and the Lord gave him directions. The new day of each day confronts each one of us with the same great opportunity, the same new decisions, which came to Paul.

Paul was on the wrong road at the time, so far from His actions, and his plans were concerned; yet, because he was willing to ask God what he wanted, Paul, to do, he turned about and went the opposite direction, according to the Lord's desires. We have that same chance with each new day; we put aside our plans, our failures, our desires of yesterday, and ask God what He wants of us. When He gives us directions, even though they may call for a complete turn-about, we can achieve God's will only by following what He directs us to do.

Many ask, How does one overcome fear? How does one sidestep despair? How does one know what is best in the face of present conditions? The answer to each and all such questions are, *Ask God what He wants you to do!* Then do it, even though it may mean a turn-about-face in your plans. God sees this world of men according to His plans. When we ask, "Lord, what shall I do today?" He will tell us, and it is up to us to do it. (Read Ezek. 4:4)—(Blaise)

Hymn: "My Faith Looks Up to Thee."

Reader:

"The greenest leaf, divided from its stem,  
To speedy withering doth itself condemn.

The largest river, from its fountain head  
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their  
sustenance wait,

The sun and moon are beggars at His gate."

Prayer and Benediction.

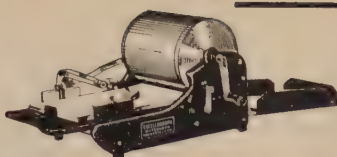
Hymn: "All Hail the Power of Jesus' Name."

Organ: "Adeste Fidelis"—Whiting.

## I. Temples of Tomorrow

Organs "Pastorale Symphony"—Handel.

Invocation: "Ye that stand in the House of the Lord, in the courts of the house of



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the Lord, Praise the Lord, for the Lord is good."—Psa. 135.

Hymn: "Come Thou Almighty King."



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*Psalm:* 80, responsively.

*Hymn:* "O for a Closer Walk With God."

*Scripture:* Judges 6:7-24; I Cor. 3:9-23.

*Hymn:* "O Saviour of Our Race."

*Pastor:* On the eve of a new year, we should gain  
courage from the study of Gideon in the book of

Judges; a man of the people, without office or power among His people; without riches, yet Almighty God saw fit to use Him in building a new and better day for the people of Israel. The Spirit of the Lord clothed Himself with Gideon! Gideon who claimed to be the least member of the least family of the least tribe, yet God made Him the walls of His sanctuary; the temple in which God would do His wondrous works.

Paul asks the Corinthians "Know ye not that ye are the temple of God?" We are asked to answer this same question NOW, as we come face to face with the seemingly unsolvable questions thrown upon the world of men. "Know ye not the YE are . . . ?" We are the temple of living God when His presence abides within us; when we face our work, our duties, our rest time, our recreation, our decisions with full knowledge of His presence within our hearts. We may consider ourselves dim lights in the life of a community, the life of the church; we may consider ourselves the least of all voices in the nation, yet, God, the Creator of the Universe, may say to us as He said to Gideon, "The Lord is with thee, thou mighty man of valor!" What will our answer be? We need "mighty men and women of valor" at present, whose hearts are the temples of the Lord; men and women who have the courage to say, "Here am I, Lord, send me!"

*Hymn:* "Stand Up, Stand Up for Jesus."

*Reader:* "Souls Are Built," Susan Cooledge.

Souls are built as temples are—  
 Sunken deep, unseen, unknown  
 Lies the sure foundation stone  
 Then the courses framed to bear  
 Lift the cloisters pillared fair,  
 Last of all the airy spire,  
 Soaring heavenward, higher and higher,  
 Nearest sun and nearest star.

Souls are built as temples are—  
 Inch by inch in gradual rise  
 Mount the layered masonries.  
 Warring questions have their day,  
 Kings arise and pass away,  
 Laborers vanish one by one,  
 Still the temple is not done,  
 Still completion seems afar.

Souls are built as temples are—  
 Here a carving rich and quaint,  
 There the image of a saint;  
 Here a deep-hued pane to tell  
 Sacred truth or miracle;  
 Every little helps the much,  
 Every careful, careless touch  
 Adds a charm or leaves a scar.

Souls are built as temples are—  
 Based on Truth's eternal law,  
 Sure and steadfast, without flaw.  
 Through the sunshine, through the snows,  
 Up and on the building goes;  
 Every fair thing finds its place,  
 Every hard thing lends a grace,  
 Every hand may make or mar.

(I Col. 3:16-17. "Do all in the name of the Lord Jesus Christ.")

*Hymn:* "Thou Art the Way."

*Prayer and Benediction.*

*Hymn:* "Soldiers of Christ, Arise."

*Organ:* "March in E Flat"—Faulkes.



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## THANKSGIVING

*Thanksgiving Day, this year, has been  
The blossoming of choice friendships sweet—  
Nourished by your love and sympathy and goodness;  
I'm thankful for these friendly flowers of vibrant hues.*

*This year, Thanksgiving Day has meant  
The treasuring of my family ties—  
A new awareness that even tho' apart, we're close  
Bound by the lovely memories we've shared and cannot lose.*

*This year, Thanksgiving Day has brought  
A quickening of my spiritual pulse—  
An ever humble gratitude to God  
For the good life which He has lent to me to use.*

*Thanksgiving Day, this year, has been  
A blessing in these many ways—  
With God, with family, and my fellowmen,  
A richer, more contented day I could not choose.*

—MRS. LOUIS J. KOVAR.



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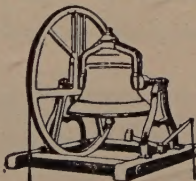
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